The Myſteries OF RHETORIQUE UNVAIL'D,

Wherein above 130

The TROPES and FIGURES

are ſeverally derived from the *Greek* into *Engliſh*, together with lively Definitions and Variety

Of { *Latin* / *Engliſh* / *Scriptural* } Examples,

Pertinent to each of them apart.

Conducing very much to the right underſtanding of the Senſe of the Letter of the Scripture, (the want whereof occaſions many dangerous Errors this day.)

Eminently delightful and profitable for young Scholars, and others of all ſorts, enabling them to diſcern and imitate the Elegancy in any Author they read, &c.

By *JOHN SMITH*, Gent.

Ut hominis decus eſt ingenium:
Sic ingenii lumen eſt Eloquentia. Cic.

London, Printed by E. *Cotes* for *George Everſden* at the *Mayden-head* in *Pauls-Church-yard*, 1657.

808
Sm. blan

TO
THE RIGHT
WORSHIPFUL
Sir *WILLIAM ROBERTS*
KNIGHT,
AND
EDWARD CARY Esq;

JOHN SMITH TO EXPRESS
HIS SINGULAR GRATI-
TUDE AND OBSERVANCE
DEDICATES THESE
HIS LABORS.

8523857

The Author to the Reader.

Curteous Reader,

WEre it abſolutely neceſſary for him that would write of Eloquence to be perfectly eloquent, I would eaſily confeſſe my ſelf too raſh in this enterpriſe: But having ſeen often thoſe treat knowingly of painting that never held Pencil; and *Cicero* remarking that *Aratus*, by the common conſent of learned men, wrote excellently of the Heavens, and Stars, though he was no noted Aſtronomer; I'm incourag'd to ſay, why then may not I too diſcourſe of Eloquence without being an Orator? *Galen*, that great Maſter of Phyſick, who wrote ſo learnedly of every part of that Science, was little ſeen in the Practick; Nor are thoſe that diſcourſe beſt of the embattailing Armies, and differencing Military functions, alwayes the beſt Warriers, or the

moſt daring. The like may happen in this Subject, that he, who is able to ſet down the rules and laws which ought to be obſerved in ſpeech or ſtyle, may notwithſtanding find himſelf defective in the application; and ſo may be ſaid to give that to others, which he hath not himſelf: But this Treatiſe indeed may not ſo properly be tearmed a Direction to the Art of Rhetorique, as a Key to unlock and lay open thoſe abſtruſe difficulties which the Tropes and Figures have hitherto, not only been masked with, but lock'd up under; I mean from ſuch at leaſt, as are altogether unacquainted with the *Greek* tongue, and have not directed their ſtudies to that ſubject.

Object. But it may be you will ſay, there were ſeveral books extant before, that much illuſtrate the Tropes and Figures of Rhetorique.

Anſw. It is very true, that many learned Worthies have done exceeding well herein; yet to uſe the expreſſion of one of them: That a child upon a Gyants ſhoulders can ſee further then the Gyant: So I, having the help of their

their labours, and of other Books, have by Divine aſſiſtance (without oſtentation be it mentioned) uſed a more diſtinct and eaſie method throughout the whole current of my Diſcourſe, then any other upon this Subject yet extant; whereby matters of high and excellent ſublimity are bowed down to the weakeſt capacities.

I render the Engliſh of each Trope and Figure, & likewiſe the *Engliſh* of the words, from whence they are derived, whether from the Greek or Latin, then a brief definition and lively character and repreſentation of each Trope and Figure, then choyſe Latin and * Engliſh Examples pertinent to each of them: as alſo a brief and plain explanation of the terms uſed in Rhetorique, with an Alphabetical Table for the ready finding each of the Tropes and Figures.

* The Engliſh Examples are moſt of them ſtreams from Sir *Philip Sidneys* fountain.

Laſtly, For that the holy Scripture is not barren of, but abounds with *tropes and figures of all ſorts, as containing the moſt excellent and ſublimeſt elo-

* Note that Rhetorique ſets forward the end of the diſcourſe, to wit, to affect the heart with the ſenſe of the matter in hand: as Eccl. 1. 2. Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity, where we may ſee that it is no vanity to teach the vanity of the creatures in Rhetorical elegancies.

quence

quence, and is like a pleaſant garden, bedecked with flowers; or a fruitful field, full of precious treaſures; I apprehended it a work worthy the undertaking, to dig into thoſe ſacred Minerals for the better finding out the Metaphors, Metonymies, Synecdoches, *&c.* which lie hid there, and have given Scriptural Examples pertinent to each of the Tropes and Figures: For the bare reading of the Scripture, without ſearching into its heavenly myſteries and meaning, is like the coming into a Treaſury, wherein we ſee many coſtly things folded up, and ſome ends appearing out, but when they be all unfolded, then doth their glory more affect us for the preſent, yea, and leave in us a deep impreſſion of their excellency: Beſides, the ignorance of Rhetorique is one ground (yea, and a great one) of many dangerous Errors this day; as upon perusal of the Scriptural Examp'es of Synecdoche, Metonymie, *&c.* will manifeſtly appear, where you have not only bare inſtances, but divers Texts cleared and explained: for though the Spirit of the Lord be indeed that Golden Key,

Key, that opens the ſealed myſteries of the Book of Truth; and inſpires the ſoul with the underſtanding of the hidden wiſdom therein; and thoſe men, whoſe underſtandings are not opened by him, who hath the key of *David*, be they never ſo learned, yet by reaſon of the blindneſſe of their hearts, ſeeing, they ſee not, and hearing, they underſtand not the wonders in Gods law: yet, all Science, and particularly, Rhetorique, where it is reduced to a bleſſed ſubordination and conformity to the teachings of the Spirit of Truth, is a good gift of God, proceeding from the Father of lights, and very conducent to the unfolding and right underſtanding of the Figurative and Tropical Elegancies of that bleſſed Book, which abounds with the moſt excellent and divineſt eloquence: * And herein we muſt beware that we take not thoſe things literally which are to be underſtood ſpiritually, that we goe not out to a figurative acceptation of any place of Scripture, where

Luk 24. 45. Iſa. 29. 11, 12. Rev 3 7. Eph. 4. 18. Luke 8. 10.

* Mat. 26. 26, 27. This is my body, &c. take heed you take not the ſign for that whereof it is but a ſign.

Where there is a ſentence in Scripture which hath a Tropical word, we may not think the whole place figurative; as Matth. 26. 28. This is my blood which is ſhed for many, &c.

we have not a ſufficient reaſon (grounded upon ſome word of truth) why the proper ſenſe or ſignification of the words may not be adhered unto; for we muſt never leave off the proper ſenſe, unleſſe the coherence of the Text, the Analogie of faith, or ſome other place of Scripture require a figurative Expoſition. And it is very dangerous to make figures, where the Scripture makes none; or to make the ſcope and ſenſe bleed with ſtraining it too hard. *Origen* would ſometimes take that literally, which ought to be underſtood myſtically, and thus miſtaking that place, Matth. 19. 12. And there be Eunuches, which have made themſelves Eunuches for the Kingdom of heavens ſake: he gelt himſelf: and he alſo ſometimes would allegorize plain Scriptures, that is, ſuch as are to be taken literally: or in their proper ſignification: But the difference will eaſily appear to the wiſe and obſervant Reader; as * Mat. 26. 29. *I will not henceforth* [*drink*] *of this fruit of the Vine, untill that day when I drink it new with you in my Fathers Kingdom*: where the firſt word [drink] hath

* The like in Joh. 1. 10. 4. 35. & 4. 13, 14.

hath a proper or literal ſignification; but the later a Metaphorical, of their Communion, or partaking of the joys of heaven. This work will alſo be very uſeful and advantagious to youth, and others, enabling them to find out the elegancy in any Author, and likewiſe help the invention of learners, who may beautifie a ſpeech, and adorn a diſcourſe with elocution, by drawing their diſcourſe through the ſeveral Tropes or Figures, and taking what may beſt befit their purpoſe: So I will detain thee no longer in the Porch, but invite thee into the Houſe, and ſuch as I have, ſet before thee; and if there be not ſuch varieties as were expected; yet, let it have acceptance with thee, ſeeing it is according to my ability; Thus doe, and thou wilt engage him, who is

From my Chamber in Mountague Cloſe, Southwark March 27. 1656.

Thy real welwiſher,

John Smith.

The Contents of the Pre-ambular part of this Book, *viz.*

Rhetorique, what, with the use thereof. page 1.
A Trope, what. 2.
The Affections of Tropes, what; and how many. 3.
A Figure, what. 4.
The difference between a Trope and a Figure. 4.
A Figure of a word, what. 5.
A Figure of a Sentence, what 5.7.
The difference between a figure of a word, and a figure of a Sentence. 5.7.
Figures of a word, which. 5.6 7.
Figures of a Sentence, which. 8.9.

The

THE MYSTERIE OF RHETORIQVE UNVAILED.

RHetorica Ῥητορικὴ, Rhetorique, or the Art of eloquent and delightfull ſpeaking; derived from ῥέω, [*rheo*] *loquor*, to ſpeak, and τεχνικῶς, [*technicôs*] *artificialiter*, artificially.

Rhetorique is a faculty by which we underſtand what will ſerve our turn concerning any ſubject to win belief in the hearer: hereby likewiſe the end of the diſcourſe is ſet forward, to wit, the affecting of the heart with the ſenſe of the matter in hand.

It hath two parts, *viz.*

1. Garniſhing of ſpeech, called *Elocution.*
2. Garniſhing of the manner of utterance, called *Pronunciation* (which in this Treatiſe is not principally aimed at.)

Elocution, or the garniſhing of ſpeech, is the firſt and principal part of Rhetorique, whereby the ſpeech it ſelf is beautified and made fine: And this is either

The fine manner of words called a *Trope*: or,

The fine ſhape or frame of ſpeech, called a *Figure*.

The fine manner of words, in the Greek, τρόπος, [*tropos*] *verborum immutatio*, in Engliſh, a change of words, derived from τρέπω, [*trepo*] *muto*, to change.

A Trope is an inſtrument of Elocution, wch adornsour Speech.

A *Trope*, is when words are uſed for elegancy in a changed ſignification; or when a word is drawn from its proper and genuine ſignification to another.

It is a garniſhing of ſpeech in one word, and is there only where the ſignification is changed: as, *Bellorum procellæ.* —— *Magnes amoris.*

1 Chron. 16. 32, 33. The fields do *laugh and ſing*: that is, look pleaſantly and delightfully.

Luk. 13. 32. *Herod* that *Fox*: that is, that politick diſſembler.

In a Trope there are two things to be conſidered:

1. The *Species*.
2. The *Affections*.

The *Species* of Tropes are four, *viz.*

Metonymie 1. A *Metonymie*, which is when one meet or convenient reaſon or argument is put for another: as, the *Efficient* for the *Effect*, the *Subject* for the *Adjunct*, &c.

2. An

2. An *Irony*, which is when one contrary is put for another: as, *Oh holy Gentiles*, for ungodly. *Irony.*

3. A *Metaphor*, is a Trope which notes out compariſon, and is when one like is put for another like unto it: as, *the tempeſt of war*, &c. *Metaphor.*

4. A *Synecdoche*, which is when words more comprehenſive are put for words leſſe comprehenſive, and contrarily. *Synecdoche.*

Secondly, The *affections* of Tropes, which are ſuch qualities as may put ornament upon any of the forementioned Tropes.

The Affections are five, *viz.*

1. *Catachreſis*, which is when the Trope is abuſed, or the words too far wreſted from their native ſignification: as, Hoſ. 4. 8. *They eat up the ſins of the people.* *Catachreſis.*

2. *Hyperbole*, which is when the Trope is exceedingly enlarged: as, Luk. 10. 15. *Thou that art lifted up to heaven.* *Hyperbole.*

3. *Metalepſis*, which is when divers Tropes are ſhut up in one word: as, 2 King. 2. 9. *I pray thee let me have a double portion of thy ſpirit.* *Metalepſis*

4. *Litotes*, which is when a word is put down with a ſign of negation, yet as much is ſignified, as if we had ſpoken affirmatively, if not more: as Job 31. 17. *Job* by this figure ſaith he hath *not eaten his meat alone.* *Litotes.*

5. An *Allegory*, which is when the uſe of the ſame Trope is continued in a long diſcourſe: as Epheſ. 6. from the 11. to *Allegoria.*

the 18. verſ. *Put on the whole armour of God*, &c.

Note likewiſe, That *Antonomaſia*, *Onomatopœia*, *Antiphraſis*, *Charientiſmus*, *Aſtiſmus*, *Sarcaſmus*, *Paræmia*, *Ænigma*, &c. are (though not ſo properly) called Tropes.

A Figure. *Secondly*, The fine ſhape or frame of ſpeech, called a *Figure*.

A *Figure* in the Greek σχῆμα, [*ſchema*] (among other things) ſignifies principally *habitum, veſtitum, & ornatum corporis*, in Engliſh, the apparel and ornament of the body; which by a Metaphor is transferred to ſignifie the habit and ornament of words or ſpeech: it is derived from the Greek word σχηματίζω, [*ſchematizo*] *effingo, aſſimulo*, to repreſent, faſhion, or feign.

A *Figure* is an ornament of elocution, which adornes our ſpeech, or a garniſhing of ſpeech when words are uſed for elegancy in their native ſignification: as,

Latet omnis hora, ut expectetur omnis hora.

If error delight us, if error ſeduce us, error will ruine us.

And as in a *Trope*, or the fineneſſe of words, words are conſidered aſunder by themſelves, ſo in a *Figure*, the apt and pleaſant joyning together of many words is noted: and as of words, ſome are proper, others changed from their proper ſignification; ſo of ſpeeches, ſome are right and proper as they are; others are figurative, or ſerving for the repreſentation of another thing.

The

The ſignification of a Figure in Scripture is twofold:

1. When the Scripture it ſelf propounds an Allegorical ſignification: as, when 1 Pet. 3. 20, 21. *Peter* by *the Arke of* Noah, ſignifies Baptiſm: And *Paul* in Heb. 11. 29. by *the Red ſea*, ſignifies Baptiſm: And in 1 Joh. 3. 14. Chriſt, his Croſſe by the *Serpent*.

2. When a mans capacity or underſtanding induces or leads into a figure, and by an apt ſimilitude agrees with ſome other clear ſenſe or ſignification of Scripture.

A Figure is twofold, *viz.*

1. *Figura dictionis.*
2. *Figura ſententiæ.*

1. A garniſhing of ſpeech in *words.*
2. A garniſhing of the frame of ſpeech in a *ſentence.*

Whereof the former belongs to the matter, and as it were, to the body of ſpeech; but the latter, to the form, and as it were, to the ſoul, that is, to the ſentence.

A note in the garniſhing of ſpeech in words, and in garniſhing the frame of ſpeech in a ſentence.

The garniſhing of ſpeech in words, is where the elegancy lies in the placing of one word; as,

While the minde is inſlaved to vanity, vanity will ſowre the Converſation.

A figure of a word is twofold, *viz.*

1. In the Dimenſion or meaſuring of ſounds or words.

2. In the Repetition of ſounds or words.

A figure in Dimenſion, is that ſweet and pleaſant number of ſounds or words in a ſentence.

The Figure *Metaplaſmus*, Transformation, and all its kindes (being largely deſcribed hereafter) are figures in Dimenſion: of this there are four kindes, *viz.*

1. Kinde. In ſtriking out, two, *viz.*
Synalœpha, a mingling of vowels.
Ecthliſis, a ſtriking out of vowels.

2. Kinde. In adding to and taking from, ſix Figures, *viz.*
Proſtheſis, appoſition.
Aphæreſis, a taking away.
Epenthesis, interpoſition.
Syncope, contraction.
Paragoge, production.
Apocope, a cutting off.

3. Kinde. In dividing and ſhortning, two, *viz.*
Diæreſis, diviſion.
Synæreſis, a ſhortning.

4. Kinde. In changing there are five Figures, *viz.*
Tmeſis, ſection, or a dividing.
Metathesis, tranſpoſition.
Antitheſis, oppoſition.
Diaſtole, extenſion, or ſtretching forth.
Syſtole, correption or ſhortning.

Secondly,

Secondly, A Figure of a word in repetition of ſounds or words in a ſentence:

If in the ſame word, it is *Epizeuxis*.

If in diverſe, it is *Anadiploſis*.

If in the beginnings of ſentences, *Anaphora*.

If in the endings it is *Epiſtrophe*.

If in beginnings and endings, *Symploce*.

If in the beginning and end of a ſentence, *Epanalepſis*.

If repeated backward, *Epanodos*.

If a little unlike, and of divers originals and deſcents, it is *Paranomaſia*.

And if of the ſame original, it is *Polyptoton*.

See the Table for each Figure.

By the Table may be found each Figure, and where they are opened, illuſtrated and exemplified.

There are likewiſe other figures of a word, *viz.*

Climax,	*Syntheſis*,	*Aſyndeton*,
Antanaclaſis,	*Hendiadys*,	*Polyſyndeton*,
Antitheſis,	*Hypallage*,	*Hyſterologia*,
Ploce,	*Hyperbaton*,	*Zeugma*,
Paregmenon,	*Ellipſis*,	*Helleniſmus*,
Synœceioſis,	*Pleonaſmus*,	*Antiproſis*,
Oxymoron.		

Secondly, Garniſhing of the frame of ſpeech in a ſentence, called *Figura Sententiæ*, is a figure, which for the forcible moving of affections, doth after a ſort beautifie the ſenſe and very meaning of a ſentence: becauſe it carries with it a certain manly majeſty, which far ſurpaſſes the ſoft delicacy of the the former Figures, they being as it were

effeminate and muſical, theſe virile and majeſtical. It is when the ornament lies in the whole ſentence, or where the elegancy is diffuſed through the ſtructure of one, or more ſentences: as,

Figura Sententiæ. Iſa. 1. 2. *Hear, oh heavens! hearken oh earth! I have nouriſhed and brought up children, and they have rebelled againſt me.*

The Figures of a *Sentence* are called pathetical, or ſuch as move affection and paſſion, and are theſe, *viz.*

Ecphoneſis,	*Periphraſis,*	*Parentheſis,*
Epiphonema,	*Diatypoſis,*	*Paratheſis,*
Parrheſia,	*Horiſmos,*	*Synonymia,*
Epanorthoſis,	*Paradiaſtole,*	*Hypotypoſis,*
Apoſiopeſis,	*Parecheſis,*	*Metabaſis.*
Apoſtrophe,	*Eroteſis.*	

A Figure of a ſentence is either in thought and muſing, by the Greeks called *in Logiſmo*, or in queſtioning and anſwering, called *in Dialogiſmo.*

Figures of a ſentence *in Logiſmo*, are *Apoſtrophe* and *Proſopopœia. Logiſmus*, is when a ſentence is made or faſhioned without conference.

Thoſe are figures *in Dialogiſmo*, or in queſtioning and anſwering, when a ſentence is made or faſhioned in conference, which conſiſts in queſtion and anſwer:

Of which kinde are,

Aporia,	*Prolepſis,*	*Epitrope,*
Anacœnoſis,	*Hypophora,*	*Syncboreſis.*

Tropes and *Figures* (ſay the learned) are the vertues of ſpeech and ſtyle, as Barbariſms and Soleciſms are the vices.

There is no other Trope more frequent, excellent, and beautiful, than a *Metaphor*, becauſe that which is the light and ſtar of ſpeech, and tends to richneſſe, majeſty, perſpicuity and pleaſantneſſe, is a ſimilitude brief and contracted into one word.

I ſhall therefore (according to the learned *Farnaby*) begin with a Metaphor.

METaphora, gr. μεταφορὰ, *Tranſlatio*, tranſlation, or a removing over; derived from μεταφέρω, [*metaphero*] *tranſfero*, to tranſlate.

*It is the artificial Tranſlation of a word, from the proper ſignification, to another not proper, but yet nigh and alike:

Or it is a Tranſlation of words from one ſpecies to another:

Or the friendly borrowing of a word to expreſſe a thing with more light and better note, though not ſo directly and properly as the natural name of the things meant would ſignifie.

**Eſt cum nomen aut verbum ex proprio loco, in eum transfertur, in qua aut proprium deeſt, aut tranſlatum proprio melius eſt.*

It

It is a Trope when we expreſſe our ſelves by a word of a like ſignification to that which we mean: or when the property of one thing is tranſlated to another: as, Gen. 6.6. God is ſaid *to repent*; where the property of man is tranſlated to the omnipotent and omniſcient God.

A *Metaphor* is pleaſant, for that it enriches our knowledge with two things at once, with the Truth and a Similitude:

And there is nothing in the whole univerſe, from whence the ſimile may not be taken;

Farnaby. Dat propriæ ſimilem tranſlata Metaphora vocem.

Læta ſeges. Gemmant vites. Duo fulmina belli. Ingenii flumen. Mens ferrea. Claſſis habenas. Princeps caput Reipublicæ. Virgilius Poetarum ſol. Invidiæ flamma. Fulmen orationis. Flos nobilitatis. Expolire orationem. Amicitiam diſſuere. Si ſic loqui liceat. Si verbis audacia detur. Vivis coloribus virum depinxi.

Two neceſſary Rules to be obſerved, *viz.*

1. A Metaphor ought not to be ſo far fetcht, as that the ſimilitude may not eaſily appear.

2. It ought to be drawn from the nobleſt things, as the Poets do, that chooſe rather to ſay roſie-finger'd, then red-finger'd, *Aurora*; as appears by the firſt Engliſh Example, where 'tis thought unfit to ſtoop to any Metaphor lower then the Heaven.

Engliſh Examples of a Metaphor.

The skie of your vertue overcaſt with ſorſow.

You are the moſt excellent ſtar that ſhines in the bright Element of beauty.

The wounds of grief. ——flowers of Oratory.

Drops of dew are pearls.

Flowers in medowes are ſtars.

The murmuring of the waters is muſick.

To divorce the fair marriage of the head and body; where beſides the cutting off of the head, we underſtand the conjunction of the head and body to reſemble marriage.

To keep love cloſe priſoner; which is to conceal love.

There came through Cheapſide a whole fleet of Coaches; for a great number.

Scriptural Examples.

1 King. 10. 4. The Queen of *Sheba* ſaw the wiſdome of *Solomon*; here ſaw, metaphorically ſignifies, proved and underſtood.

Hagg. 1. 9. You looked for much, and lo it came to little; here to look for ſignifieth to hope for.

Jer. 8. 16. The neighing of horſes is heard from Dan; that is, foreſeen by the Prophet.

Eccleſ.

Eccleſ. 1. 8. The eye is not ſatisfied with ſeeing, nor the ear filled with hearing: we are in this place by the eye and ear to underſtand the deſire of the minde kindled by thoſe ſenſes.

Thus in Scripture Chriſt is called a Vine, a Rock, a Lamb, a Lion, &c. And man, a ſhadow, a flower, graſſe, a wolfe, a beare, a dog, &c.

Thus we read of Metaphors from leaven, ſalt, trees, ſeed, &c.

Beſides many hyperbolical Metaphors; as, in Hab. 2. 11. The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer.

Lam. 1. 4. The waies of Sion lament or mourn, &c. So,

Mat. 3. 11. Chriſt is ſaid to baptize with fire, whereby we may underſtand, that fire is there put for the power of the holy Ghoſt, which purifies and refines as fire.

Pſal. 82. 6. I have ſaid, ye are gods, &c. whereby is ſignified from whom Magiſtrates have their authority, whoſe place they ſupply, whoſe perſon they repreſent, and whoſe example they ought to follow, both in executing juſtice, and ſhewing mercy.

METonymia, μετωνυμία, *Tranſnominatio*, a change of names, or the putting of one name for another; derived from μετονομάζω [*metonomazo*] *tranſnomino*, to change one

one name for another: or from μετὰ, which which in compoſition ſignifies change, and ὄνυμα [*onyma*] *Ætolicè pro* ὄνομα, [*onoma*] *nomen*, a name.

A *Metonymie* is a Trope, or a form of ſpeech, whereby the orator or ſpeaker puts one thing for another, which by nature are nigh knit together.

This change of name is uſed principally four waies.

1. When the *cauſe* is put for the *effect*.
2. When the *effect* is put for the *cauſe*.
3. When the *ſubject* is put for the *adjunct*.
4. When the *adjunct* is put for the *ſubject*.

Or, as others define it,

It is an exchange of a name, when one word comes in lieu of another, not for a ſimilitude, but for other natural affinity and coherence.

Atq; Metonymia imponit nova nomina rebus: *Farnaby.*

1. Efficientis, ut Inventoris; *Marte. Lyæo.*
Autoris: *Legitur Juvenalis. Livius ingens.*
Materiæ: *Pinus, ferrum, æris acervus arundo.*
Aut inſtrumenti: *Gladius, lingua, arma manuſq;.*
2. Effecti: *Clades Libyæ. Mors frigida pallet.*
3. Subjecti: a *Curii.* b *Pateræ.* c *Germania.* d *Roſtra.*
e *Ucalegon.* f *Cor, os.* g *Patronus.* h *Nox.* i *Amaryllis.*
4. Adjuncti: k *Faſces.* l *Scelus.* m *ætas nulla.* n *Libelli.*

1. A *Metonymie of the Cauſe*, is either when the cauſe is put for the effect, which is called a *Metonymie of the Efficient*; or when the name of the matter is put for the thing made of the ſame: called a *Metonymie of the Matter*.

Met. Efficientis. 1. A *Metonomie of the Efficient*, is when the Efficient cauſe it put for its effect; or when the name of the Inventor or Author is put for the thing invented, or compoſed: as, in *Farnabies* inſerted examples, *Marte, pro prælio*; *Mars* being the faigned inventor of war. ——*Lyæo, pro vino*; *Lyæus* being one of the names of *Bacchus*, who was the feigned inventor of making wine; where alſo the names of *Juvenal* and famous *Livius* are put for the books or works, whereof they were Authors.

Vulcanus pro igne. Neptunus pro mari. Ceres pro pane. Venus pro amore.

Engliſh Examples of a Metonymie of the Efficient.

Vulcan for fire. *Neptune* for the ſea. *Bacchus* for wine. *Venus* for love. *Mars* for war. *Mercurie* for eloquence.

So Love is uſually put for Liberality, the fruit and effect of love.

My blade is right *Sebaſtian*, for of *Sabaſtians* making.

He learn'd his Arguments of *Ariſtotle*, and his eloquence of *Tully*; (*i. e.*) out of *Ariſtotles* and *Tullies* works.

Scriptural

Scriptural Examples.

Ezek. 7.15. The ſword is without, and the peſtilence and the famine within, &c. by ſword, peſtilence, and famine, is ſignified death, the effect of thoſe cauſes.

Hagg. 1.11. And I called for a drought upon the earth; (*i. e.*) hunger and famine cauſed by drought.

Numb. 32.23. And be ſure your ſin will finde you out: where ſin (the cauſe) is put for puniſhment, its effect.

Luk. 16.29, 31. They have *Moſes* and the *Prophets*, (*i. e.*) the writings of *Moſes* and the Prophets.

Thus in Gen. 35.18. The ſoul is put for life. See Lev. 20.20. Pſal. 128. 2. Luk. 24.27. Joh. 5.45, 46, &c.

A *Metonymie of the Matter*, is when the name of the matter, is put for the thing made of the ſame: as, *Met. Materiæ.*

Pinus pro navi, a Pine-tree being much uſed where it growes, for building of ſhips.

Ferrum pro gladio, a ſword being made partly of iron.

Æs pro nummo, braſſe and ſilver being the materials, whereof money is commonly made.

Ferro facibuſq; invaſit Italiam
Sylva, pro domibus.

Engliſh

Engliſh Examples of a Metonymie of the Matter.

I want ſilver, where by ſilver, mony is to be underſtood.

Thus Seed is put for children, and Earth for man.

They eat the fineſt wheat and drink the ſweeteſt grapes; by Wheat is nnderſtood bread, and by Grapes wine.

Scriptural Examples.

Pſal. 115. 4. Their Idols are ſilver and gold, (*i. e.*) made of thoſe metals.

Pſal. 105. 18. He was laid in *iron*, (*i. e.*) in fetters made of iron.

Gen. 3. 19. Duſt thou art, (*i. e.*) thou art formed out of the Duſt.

Gen. 4. 25. For God hath appointed me another ſeed in ſtead of *Abel*, (*i. e.*) another childe.

Dan. 5. 4. Worſhiped wood and ſtone, (*i. e.*) Idols made of wood and ſtone.

Met. Inſtrumenti. In like manner alſo the inſtrument is put for the effect thereby: as,

Gladius pro cæde. *Lingua pro ſermone.*
Arma pro bello. *Manus pro Scriptura.*

Engliſh Examples.

The unlikely have worne the Crown; here

here the Crown being an inſtrument of royall dignity, ſignifies a Kingdome.

The ſword (being the inſtrument of ſlaughter) is put for ſlaughter.

In like manner the Tongue, for ſpeech; Armes, for war; the Hand, for the manuſcript, or hand-writing.

Scriptural Examples.

Jam. 3. 8. But the tongue can no man tame; where the tongue (the inſtrument of ſpeech) is put for the ſpeech.

2 Tim. 1. 16. Was not aſhamed of my Chain, (i. e.) of my bonds or bondage.

See Prov. 10. 20. & 25. 15.

Job 31. 6. Let God weigh me in an even ballance; here Ballance (the inſtrument of equity) is put for equity it ſelf.

See Exod. 5. 3. 1 Sam. 22. 17. 1 Cor. 16. 21, &c.

2. A *Metonymie of the Effect*, is when the effect, or thing cauſed, is put for its cauſe: As, *Met. Effecti.*

Clades Lybiæ, pro Cladis effectoribus, qui cladem Lybiæ intulerunt. Mors frigida pallet, (i. e.) *pallidos reddit.*

Victoria natura inſolens & ſuperba eſt, (i. e.) *inſolentes & ſuperbos reddit.*

Engliſh Examples.

Hereby we ſay, death is pale, fear ſad,

anger haſtie, wine bold; by which is ſignified, that death makes pale, &c.

Thus, Love is ſaid to be bountiful, for that it renders one bountiful.

Scriptural Examples.

Exod. 15. 2. He is become my ſalvation, (*i. e.*) my Saviour.

Gen. 25. 23. Two nations are in thy womb, (*i. e.*) the fathers of two nations; that is, *Eſau*, the father of the Idumeans, and *Jacob* the father of the Iſraelites.

2 King. 4. 40. There is death in the pot, (*i. e.*) ſome deadly thing which cauſeth death.

Mark 9. 17, 25. A dumb and deaf ſpirit, (*i. e.*) making the poſſeſſed dumb and deaf.

See Rom. 7. 7. Heb. 11. 39. Joh. 3. 19. & 17. 3.

Met. Subjecti.

3. A *Metonymie of the Subject*, is when the ſubject, or that to which any thing belongs, is put for the Adjunct, or that which belongs thereunto:

And it is made theſe nine waies, *viz.*

1. When the Subject is put for the Accident inherent: As,

[a] *Curii*, victory; *Curius* being the name of a certain victorious Captain.

2. When the container is put for the thing contained; as,

[b] *Pateræ, pro potu in eis contento. Crumena, pro nummis. Animoſum pectus, pro corde.*

Engliſh

Engliſh Examples.

The Cup, for the wine contained in it.
The Purſe, for the money therein, &c.

Scriptural Examples.

Mat. 26. 27. Luk. 22. 20. By the Cup is ſignified the wine contained therein. See Jer. 49. 12, &c.

3. When the Place is put for the inhabitants of the ſame, or for the things it containeth: as,

[c] *Germania, pro Germanis. Urls, pro Civibus. Carcer, pro vinctis. Anglia, pro Anglis.*

Engliſh Examples.

The City met the General; for the Citizens, &c.

It is difficult to overcome Italy by war, or Greece by learning; meaning the Italians and Grecians.

We are to war againſt Spain, (*i.e.*) againſt the Spaniards.

Scriptural Examples.

Luk. 13. 34. Oh Jeruſalem, Jeruſalem, which killeſt the Prophets, &c. by Jeruſalem is meant the Rulers and people of that city.

Deut. 4. 26. I call heaven and earth to record; here by heaven and earth, *Moſes* underſtands all in heaven and earth.

Gen. 39. 4. He made him Ruler of his houſe, (*i. e.*) of all his ſervants, treaſurers and goods in the houſe.

Mat. 10. 15. It ſhall be more tolerable for Sodom and Gomorrah, (*i. e.*) for the people in Sodome and Gomorrah.

Mark 1. 33. And the whole City was gathered together at the door; (*i. e.*) the inhabitants of the City. See Luk. 19. 9. Acts 26. 31. Mat. 16. 18.

4. When the place is put for the actions properly done in the place: as,

[d] *Roſtrum, pro ſermone. Academia, aut Schola, pro doctrinâ. Sylvæ, pro venandi ſtudio.*

Engliſh Examples.

The Hall is done, (*i. e.*) the Action of that court of judicature.

Thus an Academy or School is put for learning.

Scriptural Examples.

Pſal. 68. 29. Becauſe of thy Temple at Jeruſalem; here by Temple is underſtood the holy exerciſes and divine worſhip uſed in the Temple.

5. When the poſſeſſor is put for the thing poſſeſſed: as,

[e] *Vocalem*

e *Ucalegon*, a noble ſage of Troy, whoſe name is here put for nobility and ſagacity.

Sic dicitur hominem devorari, cujus patrimoniam devoratur.

Apud me (*i. e.*) *domi meæ.*

Engliſh Examples.

Hereby, lands, houſes, and ſhips, are often called by the owners names.

Thus, with me, is uſually to be underſtood at my houſe.

So we ſay of ſome Guardians, they have devoured the Orphans, intimating the orphans patrimony.

Scriptural Examples.

Joel 3. 20. *Judah* ſhall be inhabited for ever; here *Judah* the ſon of *Jacob* is put for the land of Jewry, which was promiſed to his poſterity, and by them poſſeſſed.

Gen. 15. 3. A ſervant with me; that is, in my houſe.

Gen. 18. 3. Depart not I pray thee from thy ſervant, (*i. e.*) depart not from my tent.

6. When the ſeat or place is put for the quality inherent to the ſame: as,

f *Cor*; *os. Cor pro prudentiâ quæ ſedem habet in corde, (unde prudentes Cordati dicuntur;) os pro pudore, qui ſe ore, (i. e.) vultu prodit. Aut aliquando cor fortitudinem ſignificat:*

Non tibi plus cordis, ſed minus oris ineſt.

Engliſh Examples.

Thus the heart is put for wiſdome, becauſe wiſdome hath its ſeat there. And ſometimes alſo, the heart is put for courage and fortitude by this Trope.

Scriptural Examples.

Jer. 17. 9. The heart is deceitful, &c. the heart being the ſeat or place, where the ſoul keeps its chief reſidence, is here and elſewhere, put for the will, affections and whole ſoul, as the qualities inherent thereunto.

Prov. 6. 32. Whoſo committeth adultery with a woman, wanteth a heart; where by the want of an heart, is underſtood fooliſhneſſe. See Prov. 2. 10.

7. When the Advocate or Counſellor, who perſonates his Client, is put for him whom he perſonates and repreſents: as,

[g] *Patronus, pro cliente.*

The Cauſe will go againſt the Atturny General, intimating againſt his Client, whom he repreſents.

8. When the time it ſelf is put for the things uſually done in time: as,

[h] *Nox, pro ſomno. Æſtas, pro meſſe.*

Engliſh

Engliſh Examples.

The night is frequently put for ſleep, and ſummer for Harveſt.

The daies thought is the nights dream.

The mornings view corrects the evenings work.

In the two laſt examples, the day and the night, the morning and evening, do ſignifie the actions and accidents in them.

Scriptural Examples:

Job 22. 7. I ſaid, daies ſhould ſpeak, and multitude of years ſhould teach wiſdome, (*i. e*) the aged, who have ſeen many daies.

1. Chro. 12. 32. And of the children of *Iſſachar*, which were men that had underſtanding of the times.

1 Cor. 4. 3. Mans day, for mans Judgement. See Eſth. 1. 3. Joh. 12. 27.

Or contrariwiſe, when the things which are done in time, are put for the time it ſelf: as,

Meſſis, pro æſtate. Calor, pro æſtate. Frigus, pro hyeme.

Ante focum, ſi frigus erit; ſi Meſſis, in umbrâ.

Engliſh Examples.

By this Metonymie, the Harveſt is put for Summer, Cold for Winter, and Sleep for the Night.

Scriptural Examples.

Exod. 23. 10. Six years thou ſhalt ſow thy land, and gather the fruits thereof. See Iſa. 17. 5. Exod. 23. 10. Deut. 24. 19.

9. When the name of the thing ſignified, is put for the ſign: as,

i *Amaryllis, pro carmine de eadem.*

Jupiter, Apollo, Æneas, for the ſtatues or pictures of *Apollo &c.*

Scriptural Examples.

Thus in Gen. 17. 10. Circumciſion is called the Covenant, when 'twas only a Seal of the Covenant and of the righteouſneſſe of faith: as appears in Rom. 4. 11.

So in Exod. 12. 11. The Paſchal Lamb is called the Lords Paſſeover.

Mat. 26. 26, 28. Bread and wine are ſaid to be Chriſts body and bloud; of which they are only but ſignes.

Thus in Luk. 22. 20. This is the New Teſtament in my bloud (*i. e.*) a ſign or ſeal of the New Teſtament in my bloud.

So in Titus 3. 5. Baptiſm is called the new birth.

Met. Adjuncti. 4. A *Metonymie of the Adjunct,* is when the Adjunct, or that which belongs to any thing, is put for the ſubject, or thing to which it belongs or is adjoyned: as,

Gen.

Gen. 31. 53. *Jacob* ſware by the fear of his father *Iſaac*, (*i.e.*) by God, whom *Iſaac* feared.

2 King. 20. 1. Set thy houſe in order, (*i. e.*) thy houſhold affairs.

Thus the Captain General is often put for his Army; as, *Hannibal* was ſlain by *Scipio*; here *Hannibal* is put for his Army which he had againſt the Romans, and *Scipio* for the Romans who obtained the victory.

1 Sam. 18. 7. Saul hath ſlain his thouſand, &c.

So in Act. 9. 5. Chriſt is put for his members.

Pſal. 85. 11. Righteouſneſſe ſhall look down from heaven, (*i. e.*) God in whom righteouſneſſe reſteth.

Hoſ. 4. 1. There is no truth, nor mercy, nor knowledge of God in the Land; by which Adjuncts is ſignified, that there are none, or very few at moſt, in whom thoſe graces may be found.

This Metonymie is made theſe 9 waies, *viz.*

1. When the ſign is put for the thing ſignified thereby: as,

k *Faſces, pro Magiſtratu. Sceptrum, pro Regno. Toga, pro pace. Arma, pro bello.*

Huic conſilio palmam damus; (*i. e.*) *victoriam.*

Engliſh Examples.

Thus, weapons and armes ſignifie war, the keys power, and the palm victory, as being ſigns of war, power, &c.

Scri-

Scriptural Examples.

Gen. 49. 10. The ſcepter ſhall not depart from *Judah*, (*i. e.*) the Kingdome, intimating that Kings ſhould not ceaſe from the houſe of *Judah*.

Rom. 13. 4. He beareth not the ſword in vain, (*i. e.*) Authoritv.

Jer. 24. 10. Thus here the ſword is put for war.

Thus alſo the name is often put for the thing it ſelf: as,

Rev. 3. 4. Thou haſt a few names.

Prov. 18. 10. The name of the Lord, (*i.e.*) the Lord himſelf.

Phil. 2. 10. That at the name of Jeſus every knee ſhould bow, &c. Epheſ. 5. 20. Act. 1. 15.

2. When the quality is put for the perſon ſubject thereunto: as,

1 *Scelus pro ſceleſto*, villany for a villain.

Deſerts are preferred; (*i. e.*) men deſerving are, &c.

Give room to the Quoiſe, (*i. e.*) to the Serjeant.

3. When the Adjunct of time is put for the perſons, or things ſubject thereunto: as,

[m] *Ætas nulla*, (*i. e*) *homines nullius ætatis.*

Aſpera tum poſitis miteſcent ſecula bellis,
(*i. e.*) *homines, qui iſtis ſeculis vixerunt.*

Temeritas eſt florentis ætatis, prudentia ſenectutis, (*i. e.*) *Juvenum & ſenum*: *Juventus*,

tus, (i. e.) Juvenes. Senectus, (i. e.) Senes.

——— Oculiſve aut pectore noctem
Accipit———
Noctem, pro ſomno qui noctu capitur.

Engliſh Examples.

Thus the night is put for ſleep, which is uſually taken in the night.

Take heed young idleneſſe, (*i. e.*) idle youth.

Scriptural Examples.

Epheſ. 5. 16. The daies are evill, (*i. e.*) the hearts and converſations of the men of theſe daies are evil.

4. When the names of the vertues themſelves are put for good men, and of the vices, for evil men, and alſo when the names of divers other things are uſed for the perſons, to whom they are adjoyned, or appertain: as,

Ex hac parte pudor pugnat, illic petulantia; ubi pudor pro pudicis; & petulantia pro petulantibus ponitur, &c.

Virtutem præſentem odimus; (i. e.) viros bonos. Juſtitia pro Juſto, &c.

Engliſh Examples.

Thus vertue is put for good men; and juſtice for a juſt man.

5. When

5. When the thing ſet in the place, is put for the place it ſelf: as,

[n] *Libelli pro libraria. Ludus pro Cicero.*
Te quæſivimus omnibus libellis, Bibliothecis.

Engliſh Examples.

Thus, Books are put for a Library or Study. A Play for a play-houſe.

6. When the thing contained is put for the container, or the Abſtract for the Concrete: as,

Virg. Æn. i.

——*Vina coronant, (i.e.) pateram vina continentem.* Wine is put for the cup that contains it.

Scriptural Examples.

Pſal. 11.7. The righteous Lord loveth righteouſneſſe, (*i.e.*) righteous men.

1 Cor. 12. 28. Helps, governments, for helpers and governors.

Phil. 3. 3. Circumciſion is put for the perſons circumciſed.

Tit. 1. 12. Wickedneſſe is put for wicked men. See Gen. 19. 15. Prov. 11. 5. Rom. 4. 9. Gal. 2. 12.

It is very uſual in Scripture to put the Abſtract for the Concrete, to ſet forth the excellency of the perſon or thing ſpoken of.

Thus God tels *Abraham*, that he ſhall not only be bleſſed, *Sed erit ipſiſſima benedictio*, Gen. 12. 2. (*i.e.*) *affluens omni benedictione*,

&

& non tam benedictus, quam ipſa benedictio dicitur.

Thus in 1 Cor. 1. 30. Chriſt is not called righteous, but righteouſneſſe.

7. When the Antecedent, or that which goes before, is put for the conſequent, or that which followes: as, *Met. Antecedentis.*

Diſcumbere pro cœnare. Audire vel auſcultare pro obtemperare. Fuimus Troes, pro non amplius ſumus. Vixit, (i.e.) mortuus eſt. Strato diſcumbitur oſtro, (i.e.) cibum capiunt.

Engliſh Examples.

Thus, to hear, is to obey.
He hath lived, (*i. e.*) he is dead.
They are ſet (*i.e.*) at ſupper.
The ſword is drawn, whereby is ſignified the enſuing ſlaughter.

Scriptural Examples.

Exod. 19. 9. Deut. 5. 27. Hear, is put for obey.

So in Exod. 18. 19. Hearken unto my voice, for obey my voice or commandement.

8. When the Conſequent is put for the Antecedent: as, *Met. Conſequentis.*

Sepultus eſt, pro mortuus eſt.
Evigilabit, pro dormitat.

Engliſh

Engliſh Examples.

The Gueſts are riſen, (*i. e.*) have ſupped. He is buried, (*i. e.*) he is dead.

Scriptural Examples.

Gen. 3. 19. In the ſweat of thy face ſhalt thou eat thy bread, &c. here by ſweat following labour, is ſignified labour before meat.

Iſa. 28. 16. He that believeth ſhall not make haſte: this *Paul* in Rom. 9. 33. interprets, ſhall not be aſhamed: ſhame and confuſion being effects of making haſt, &c.

Met. Connexi. 9. When all things going together, one is put for another: as,

Juxta Terentium caſtra poſuerat Annibal, (i. e.) hujus & illius exercitus.

Annibal ibi moratur, pro exercitu Annibalis.

Engliſh Examples.

Thus *Hannibal* is put for his Army, or any Captain General for the Army under his conduct or command.

Scriptural Examples.

Joſh. 11. 21. 23. *Joſhua* overcame the Canaanites, (*i. e.*) he and his Army.

So in 1 Sam. 18. 7. *Saul* hath ſlain his thouſand, &c.

S)

So in Mat. 25. 35. Chriſt is put for his Members.

A *Metonymie of the End*, is when the end is put for the means conducing to the ſame: as, *Met. Finis.*

Subeat virtus veſtra experimenta majora, (i.e.) pericula. Aris imponit honorem, (i.e.) ſacrificium.

Dicitur & plauſtris vexiſſe poemata Theſpis, (i.e.) Scenas, in quibus poemata fiebant.

An Engliſh Example.

Let your courage enterpriſe greater experiments (*i.e.*) dangers.

He laies honour upon the altar (*i.e.*) a ſacrifice; for that in the old Law none but ſuch as were Prieſts unto God were admitted to ſacrifice unto him, which was a dignity importing honour.

Scriptural Examples.

Jude 7. Sodome and Gomorrah were ſet forth for examples, (*i.e.*) were puniſhed for examples ſake.

Pſal. 57. 8. Awake my glory, (*i.e.*) my tongue given to glorifie God.

See 1 Cor. 10. 6.

A *Metonymie of the Form*, is when the * form is put for the thing, to which it gives a being: as, *Met. Forme.*

* See the explication of the Termes.

Luxuries in flagitiis, Crudelitas in ſuppliciis, avaritia in rapinis, ſuperbia in contumeliis, pro luxurioſo, crudeli, avaro, ſuperbo.

Ars

Ars mendicando quærit honeſta cibum, (i. e.) Artifices honeſti.

Engliſh Examples.

Thus Art is put for an Artificer; pride for a proud man, and covetouſneſs for a covetous man, and the ſoul for man. Here you modeſty it ſelf, *(i. e.)* ſome one very modeſt.

Scriptural Examples.

Exod. 1. 5. Seventy ſouls went down into Egypt, *(i. e.)* men. The like in Gen. 12. 5. & 46. 18.

SYnecdoche, es, *f.* συνεκδοχὴ, *Comprehenſio*, Comprehenſion, derived from συνεκδέχομαι, [*ſynecdechomai*] *Comprehendo, aut, unâ excipio, ſeu recipio*, to comprehend, or take together.

It is a Trope, or a form of ſpeech, whereby the more comprehenſive words are put for the leſſe comprehenſive; and contrarily: or when a part is underſtood by the whole, or the whole by a part, the general by the ſpecial, and contrarily: or, it is an exchange of the name of the part for the whole, or of the name of the whole for the part.

This figurative Exornation gives a grace unto ſpeech, which otherwiſe it would want,

want, enforcing the underſtanding of the hearers to a deeper conſideration of the ſenſe and meaning: and is chiefly fourfold, *viz.*

1. *Synecdoche Speciei.*
2. *Synecdoche Membri aut partis.*
3. *Synecdoche Generis.*
4. *Synecdoche Totius.*

Confundit totum cum parte Synecdoche. *Farnaby.*
partis:

[a] *Myrtoum*; *auſter*; [b] *hyems*, *tectum*, *mucro*. [c] *Annibal*; [d] *Anglus*.

2. Totius: [e] *Orator*; *color*. [f] *Annus*. [g] *Vixit*. [h] *Atrides*.

1. *Synecdoche Speciei*, is when the ſpecial or a particular ſort implies a more general: as,

[a] *Myrtoum, pro mari*, the Myrtean ſea, for the whole ſea indefinitely. *Auſter pro vento*, indefinite.

Ariſtides pro juſto. Cræſus pro divite.
Mœcenas pro Patrono. Thraſo pro glorioſo.
Hoſtes tela parant, (i. e.) arma.
Ecce Ariſtidem, (i. e.) juſtum.

Sic infinitum numerum dicimus pro magno;

Sexcenta licet ejuſmodi proferre; ſexcenta, (i. e.) plurima.

Engliſh Examples.

Cæſar, for the King. *Ariſtides*, for a juſt man. *Cræſus*, for a rich man. *Auſter*, for the wind. It is not my ſword that can help me; where by ſword is underſtood all kinde

of weapons and manners of defence.

Scriptural Examples.

Pſal. 22.4. Our fathers truſted in thee, &c. (*i. e.*) our Anceſtors; where fathers, the more ſpecial name, is put for anceſtors, the more general.

Pſal. 44.6. I will not truſt in my bow, neither ſhall my ſword ſave me. And in 46.9. He breaks the bow, and cuts the ſpear in ſunder, &c. Where by bow, ſword and ſpear are underſtood all weapons of war. See 2 Sam. 8.18. Mat. 22.21. Iſa. 63.16.

Thus a certain number is put for an uncertain: as,

Zech. 3.9. Chriſt is ſaid to have ſeven eyes, (*i. e.*) many, to ſignifie his perfect and ſingular care of his Church. The like in Deut. 28.7.

Pſal. 105.8. He hath remembred his Covenant for ever: the word which he commanded to a thouſand generations; where a great or infinite number is put for an indefinite number, or ſuch a number as is not determined.

Pſal. 119.64. The righteous man fals ſeven times a day; that is, often. So in Prov. 24.16.

Thus the word [Many] is taken for all: as,

Dan. 12.11. And many of them that ſleep in the duſt of the earth ſhall awake.

Now that this word [many] ſignifies all, the Holy Ghoſt bears witneſſe, in Joh. 5.28.

All

All that are in the grave ſhall hear his voice.

2. *Synedoche partis*, or a Synecdoche of the part, this is, when a part is put for the whole: as,

[b] *Hyems*, a ſtorm of rain or hail for winter. *Tectum, pro domo. Mucro, pro gladio.*

[c] *Annibal, pro exercitu cujus Dux erat, velut pars primaria.*

[d] *Anglus, pro Anglis.*

* *Hoſtis habet muros, ruit alto à Culmine Troja: pro Hoſtes.*

Engliſh Examples.

My name is toſſed and cenſured by many tongues, (*i. e.*) by many men; where the part of an intire body is put for the whole.

Thus the roof of the houſe is put for the whole houſe; the edge of the ſword, for the ſword: and the ſoul, for the whole man.

Scriptural Examples.

Gen. 12. 5. Then *Abraham* took *Sarah* his wife and the ſouls, &c. for the men and women that were his ſervants. The like ſee in Rom. 13. 1.

Rom. 12. 1. Preſent your bodies a living ſacrifice: (*i. e.*) the whole man.

In Prov. 1. 16. & 6. 18. Their feet run to evil: where by feet of men, the men of ſuch converſation are underſtood.

Mat. 8. 8. I am not worthy that thou

ſhouldſt come under my roof; where the roof ſignifies the houſe.

In Iſa. 7. 2, 5, 8, 9. & 9. 9. The Tribe of *Ephraim* is put for the whole people of Iſrael.

See Prov. 3. 22. & 10. 14. & 11. 26. The hand is put for the whole man, &c.

Thus the ſingular number is put for the plural: as,

Synecd. Numeri. See pag. 43.

d *Anglus, pro Anglis.*

The Roman was victor in battail, intimating the Army of the Romans.

The Engliſh man overcame the Hollander.

Scriptural Examples.

Iſa. 1, 3. The Oxe knoweth his owner, and the Aſſe his maſters crib, &c. for Oxen and Aſſes.

Jer. 8. 7. The Stork in the heaven knoweth her appointed time; for, the Storks know their appointed time.

Rom. 3. 28. Therefore we conclude that a man is juſtified by faith, &c. for, men are juſtified by faith.

Job. 14. 1. Man that is born of a woman, (*i. e.*) men that are born of women, &c.

Synecdoche Generis, is when a general word comprehends the particular, or when the more general name is put for the more ſpecial: as,

e *Orator, pro Demoſthene aut Tullio. Color, pro forma.*

e *Vixit,*

g *Vixit, pro mortuus eſt.*

h *Atrides, (i. e.) Agamemnon, quippe qui in expeditione Trojana rex regum diceretur.*

* *Virtus pro fortitudine. Poeta pro Homero aut Virgilio.*

* *In exercitu militum virtus quam maxime juvat.*

Engliſh Examples.

Put up your weapon, for your dagger.

He lived in ſuch a Century, (*i. e.*) he is now dead.

Thus living creatures are put for beaſts.

The Poet, (*i. e.*) *Homer* or *Virgil.*

Scriptural Examples.

Mark 16. 15. Preach the Goſpel to every creature: ſignifying to all men, and not to any other creature.

Gen. 6. 12. All fleſh had corrupted his way, (*i. e.*) all men.

Mat. 2. 18. *Rachel* weeping for her children, would not be comforted, becauſe they are not: for, lived not.

Judges 19. 3. Spake to her heart: that is, comforted her.

Exod. 30. 34. All ſweet ſmelling ſpices, are put for ſpikenard.

See 1 Sam. 13. 13. 1 King. 2. 4.

Synecdoche Totius, A Synecdoche of the whole, is when the whole is put for the part: as,

f *Annus, pro tempore præſenti.*

Elephantus, pro dentibus. Sylvæ. pro arboribus.

Pontus, pro fluctu. Nos, *pro* ego.

Pabula guſtaſſent Troje, Xanthumq; bibiſſent: (*i. e.*) *partem pabuli, partem Xanthi fluvii.*

Engliſh Examples.

An Army ſo great as drank rivers dry: meaning a great part of the water in the rivers.

He carries a Goldſmiths ſhop on his fingers, for Rings.

He fell into the water and ſwallowed the Thames, for the water.

Scriptural Examples.

Synecd. Numer.

1 Sam. 5. 3. Behold, *Dagon* was fallen upon his face to the ground: though the ſame verſe declares that before its fall, the head of Dagon and both the palmes of his hands were cut off upon the threſhold, &c. See Gen. 3. 19.

The world is put for the earth, in 2 Pet. 3. 6.

The man is put for the ſoul: as in Luk. 16. 23. & 23. 43.

So in Gen. 3. 19. Till thou return to the ground; where the man is put for his body.

It is alſo by this Synecdoche, when any thing is ſpoken concerning many perſons together, which yet appertains not to every one of them preciſely: as,

Gen. 35. 26. In this and the three precedent verſes, you have a recital of the twelve ſons of *Jacob*, (which as this verſe declares) were

were born unto him in Padan-aram, and yet this appertains not unto *Benjamin*, who yet is reckoned with the reſt, as in verſ. 24. for he was born in the way near Ephrath, as in verſ. 16.

And in Heb. 11. 13. The Apoſtle having enumerated many Saints, and among the reſt *Enoch*, (as in verſ. 5.) generally addes, Theſe all died in the faith, &c. and yet *Enoch* was tranſlated that he ſhould not ſee death, and was not found becauſe God had tranſlated him, as likewiſe appears by the 5. verſe.

The word [all] is in Scripture frequently put for ſome, or many: as,

Luk. 2. 1. All the world was taxed, (*i. e.*) all the Provinces then under *Auguſtus Cæſar*. The whole is here alſo put for the part.

1 King. 10. 24. All the earth went to hear the wiſdome of *Solomon*.

Mat. 3. 5. All Judea went forth, (*i. e.*) a great part of Judea.

Mark 13. 13. And ye ſhall be hated of all men for my names ſake, (*i. e.*) of all wicked men.

Luk. 15. 1. Then drew near unto him all the Publicans and ſinners for to hear him, (*i. e.*) many of the Publicans and ſinners.

Vocula [*omnis*] *quandoq; accipitur non de ſingulis generum, ſed de generibus ſingulorum.*

Gen 24. 10. All the good of his Maſter were in his hand.

Joel 2. 28. I will powre out my Spirit upon

upon all fleſh, that is, upon men of all ſorts and kindes, as in 1 Pet. 2. 9.

Mat. 4. 23. healing all diſeaſes, (*i. e.*) all manner of diſeaſes, or diſeaſes of all kindes.

The word *All* in Scripture is oft taken diſtributively for ſome of all ſorts, not collectively for the whole maſſe of mankinde.

Heb. 2. 9. That he by the grace of God ſhould taſte death for every man, (*i. e.*) for all that are ordained unto eternal life, as in Act. 13. 48. For every believer. Rom. 1. 16. & 3. 16. But this faith is the gift of God, Epheſ. 2. 8. without whom we can do nothing, Joh. 15. 5.

Iſa. 2. 2. And all Nations ſhall flow unto it; The holy Spirit in the third verſe interprets this word [all] to ſignifie many, and not all collectively: as, And many people ſhall go and ſay, Come and let us go up to the Mountain of the Lords houſe, &c.

So in Mic. 4. 1. The mountain of the Lords houſe ſhall be exalted above the hils, &c. and people ſhall flow to it.

Such as are of opinion that the word [*All*] in Scripture is conſtantly to be underſtood univerſally, or to ſignifie every individual perſon, muſt of conſequence hold theſe untruths (amongſt divers others) *viz.*

1. That every particular man, woman and childe in Judea were baptized of *John* in Jordan, confeſſing their ſins, for that the Spirit ſaith in Mat. 3. 5, 6. That all Judea and all

all the Regions round about went out unto him and were baptized, &c.

Though in Luk. 7. 30. it be expreſly declared that the Phariſees and Lawyers were not baptized of him.

2. That Chriſt gave himſelf a ranſome for every particular perſon of the world from the ſtroke of divine juſtice, and from wrath to come; and ſo include the ſon of perdition mentioned in Joh. 17. 12. and ſuch as God gave not unto Chriſt, for that we read in 2 Tim. 2. 6. He gave himſelf a ranſome for all.

Though if we converſe with our Saviours own words both in Mat. 20. 28. & Mark 10. 45. we ſhall finde that [all] in the forementioned place, is interpreted to ſignifie [many] And to give himſelf a ranſome for Many: the like you may ſee alſo Mat. 26. 28. & Iſa. 53. 11, 12.

3. That *Abſalom* went in unto his fathers Concubines upon the top of the houſe in the ſight of every particular Iſraelite, as well of the blinde, ſick, abſent, or lame, as of ſome others of them preſent; which were extremely abſurd, 2 Sam. 16. 22. So they ſpread *Abſalom* a tent upon the top of the houſe, and he went in unto his fathers Concubines in the ſight of all Iſrael.

4. Such muſt alſo hold that every one (without any limitation) that ſweareth ſhall be cut off, Zech. 5. 13. and that every particular perſon ſhall die for his own iniqui-

ty

ty, Jer. 31. 30. and thus include themſelves.

Here note likewiſe that for the right underſtanding of the ſignification of the word [all] in diverſe places of Scripture you muſt neceſſarily obſerve ſeveral reſtrictions according to the ſubject matter diſcourſed of in ſuch places: as,

Exod. 9. 6. And all the cattell of Egypt died, (*i. e.*) all that were in the field, as appears by the 3. verſe; and indeed very many of the cattel were killed, though not all, for a part of them were reſerved for the mighty great hayle, as in verſ. 18, 19.

Exod. 9. 25. Alſo the hayle ſmote all the herbs of the field, and brake to pieces all the trees of the field, (*i. e.*) the greateſt part of the herbs and trees; for it appears by the 5. verſe of the next chapter, that the Graſſe-hoppers were to eat the reſidue which remained unto the Egyptians and had eſcaped from the hayle: And they ſhall eat all your trees that bud in the field, ſaid *Moſes* and *Aaron* unto *Pharaoh*.

Exod. 32. 3, 4. Then all the people pluckt from themſelves the golden ear-rings which were in their ears, and they brought them unto *Aaron*, who received them, *&c.* and made thereof a molten calf, *&c.* But though the word [all] be here uſed, yet it is utterly againſt the ſcope and tenor of the Scriptures to underſtand it collectively, or inclu-

cluſive to every individual perſon; for we read in the 26. verſe of the ſame chapter, That all the ſons of *Levi* gathered themſelves unto *Moſes*; which alſo is not to be taken for every one of the Levites, for that it is manifeſt in the 29. verſe, and in Deut. 33. 9. that divers of the Levites cleaved unto *Aaron* in Idolatry.

All indeed that gathered themſelves together unto *Moſes* were Levites, and of no other Tribe, but they were not all the Levites, though the greater part of the Tribe of *Levi*.

Thus the plural Number is put for the ſingular: as, *Synecd. Numeri.* See p. 36.

Nos, pro ego.

Nos populo impoſuimus, & Oratores viſi ſumus; ubi de ſe tantum loquitur Orator.

An Engliſh Example.

Cicero to *Brutus*: We deceived the people, and ſeemed Orators, ſpeaking of himſelf only.

Scriptural Examples.

Judg. 12. 7. And *Jephthah* was buried in the cities of Gilead, (*i. e.*) in one City of that Region.

Mat. 27. 44. The theeves alſo which were crucified with him upbraided him; (*i. e.*) one of the theeves, namely, the unbelieving and unconverted thief.

So

So alſo Gen 21.7. & 46.7. * compared with the 15, & 17. verſes.

* Where it is ſaid that *Jacob* took his daughters and his ſons daughters, when it apppears by the 15, & 17. verſes, that he had but an only daughter, by name *Dinah*, and one of his ſons daughters.

But of the Grammarians it is called a *Synecdoche*, or Comprehenſion, * when a common word or name is reſtrained to a part which is expreſſed by the Acccuſative Caſe.

* *Cum nomen aut verbum univerſale reſtringitur ad partem, vel aliquid ſaltem ſpeciale, quod per accuſativum effertur.*

And they call it Comprehenſion, becauſe the particular is comprehended of the univerſal.

This *Synecdoche* is a figure of Conſtruction, and is when that which is part is attributed to the whole: as,

Æthiops albus dentes, an Ethiopian white in the teeth; here, white agreeing to the teeth only, is attributed to the whole Ethiopian:

Farnaby. Pro toto poſitæ partes, quam paſſio ſignat, Quartum vel ſextum caſum Synecdoche tra- Paſſivis, Neutris, adjectis, participiiſq;: (dit 1. *Dentibus alba.* 2. *Caput doleo.* 3. *Spoliata lacertos.*

1. *Dentibus alba*, White in the teeth.

2. *Caput doleo*, I am pained in my head.

3. *Spoliata lacertos*, Bereſt of the ſtrength of the body.

By this Synecdoche all Nouns Adjectives, ſignifying any property; alſo Verbs Paſſives, and Neuters, ſignifying any paſſion, may govern

vern an Accuſative or an Ablative Caſe, ſignifying the place wherein the property or paſſion is: as,

Æger pedes, or *pedibus*, Diſeaſed in the feet.

Rubet capillos, His hairs are red.

Truncatus membra bipenni, Cut in the limbs with an axe.

Cætera ſimiles, uno differunt, Like in other things, in one thing they differ.

IRonia, εἰρωνεία, *Simulatio, irriſio*, mocking or counterfeiting, derived from εἰρωνεύομαι, *in loquendo diſſimulatione utor*, to diſſemble in ſpeaking; or from εἴρω, [*eiro*] *dico*, from whence εἴρων, [*eiron*] *Simulator, qui aliter dicit ac ſentit*: from which *Ironia* is taken for diſſimulation, whereby one thing is thought and another ſpoken; it ſignifies alſo taunting ſpeeches, or a ſpeaking by contraries; as if we ſhould ſay black is white.

It is called the mocking Trope, whereby in deriſion we ſpeak contrary to what we think or mean, or when one contrary is ſignified by another:

This Trope is not ſo well perceived by the words, as either by the contrariety of the matter, or the manner of utterance, or both.

Antiphraſis and this are of very nigh affinity, only differing in this, that Antiphraſis conſiſts in the contrary ſenſe of a word, and Ironia of a ſentence.

Contra

Perſius. Contra quam ſenſit ſolet Ironia jocari.
Scholiaſt. [a] egregiam laudem: [b] pulcre; [c] bene cuiſti.

[a] Egregiam laudem, (i. e.) ironice pro vituperio dicit.
[c] Bene cuiſti. (i. e.) male audiſti.
(illegible) [a] bene tu, (illegible) [b] pulcre (illegible),
[a] proſtime, [b] nugiſtri: ſatis ineptiſti.

Si genus humanum, & mortalia temnis arma,
At [1] *perdis deus omnes ſimul ad unum fatales.*
Alter erit maſtus auro [2] *fundentibus arcus.*
Hunc ego ſi potui tantum [1] *ſperare dolorem.*

1. *Sperare*, (i. e.) timere. *Sperare* (i. e.) timere.
2. *Syrtaque Nilotis.* (i. e.) *fundentibus.* Eſt autem *hendiadis Catachreſis.*

Engliſh Examples of an Irony.

He was no notorious Malefactor, but he had been twice on the Pillory, and once burnt in the hand for trifling overſights.

Milo had but a ſlender ſtrength, who carried an oxe a furlong on his back, then killd him with his fiſt, and eat him to his breakfaſt.

So when the Perſian army was at variance among themſelves, *Philip* of Macedon (their utter enemy) ſaid, He would ſend his army to make them friends.

Thus *Gnatho* ſpeaks ironically to *Thraſo*, What (quoth he) they knew you not after I had ſhew'd them your good conditions, and

and made mention of your vertues. Then anſwered *Thraſo*, you did like an honeſt man, I heartily thank you: Here, both the ſaying of *Gnatho* and *Thraſo*'s Anſwer have a contrary ſignification.

Scriptural Examples.

Gen. 3. 22. And the Lord God ſaid, Behold, the man is become as one of us: whereby the Lord declares his great diſdain of their affectation of an impoſſible preheminence, in being like to God; as if he had ſaid, he is now by his ſin become moſt unlike unto us, I ſee how well Satan hath performed his promiſe to them, is he not become like one of us?

Judg. 10. 14. Go cry to the gods which ye have choſen.

So in Iſa. 14. 4, 8, 9. The Lord teaches his children to deride the proud inſulting King of Babylon.

Our Saviour alſo to awaken his drouſie Diſciples out of their ſecurity doth in Mat. 26. 45. uſe this form of ſpeech; Sleep on now and take your reſt, *&c.* as if he had ſaid, A perillous time is at hand, wherein you ſhall have little liſt or leiſure to ſleep, you have therefore now the more need to watch and pray.

So *Micaiah* in 1 King. 22. 15. bids *Ahab* go to battail againſt *Ramoth-Gilead* and proſper, (*i. e.*) go up and periſh.

Thus in 1 King. 18. 27. *Elijah* mocked the worſhippers of *Baal*; Cry aloud, for he is a god,

Farnaby. Contra quam ſentit ſolet Ironia jocari.
Scilicet; [a] *egregiam laudem;* [b] *pulchrè;* [c] *bone cuſtos.*

[a] *Egregiam laudem,* (*i. e.*) *turpe potius dedecus & infamiam.*

[b] *Pulchrè,* (*i. e.*) *fœdiſſimè.*

[c] *Bone cuſtos,* (*i. e.*) *male cuſtos.*

O ſalve [a] *bone vir, curaſti* [b] *probè,* (*i. e.*) [a] *peſſime,* [b] *negligenter: fœdè neglexiſti.*

Si genus humanum, & mortalia temnitis arma,
At [1] *ſperate deos memores fandi atq; nefandi.*
Alter erit maculis auro [2] *ſqualentibus ardens.*
Hunc ego ſi potui tantum [1] *ſperare dolorem.*

1. *Sperate,* (*i e.*) *timete.* *Sperare* (*i.e.*) *timere.*
2. *Squalentibus,* (*i.e.*) *ſplendentibus. Eſt in his vocibus Catachreſis.*

Engliſh Examples of an Irony.

He was no notorious Malefactor, but he had been twice on the Pillory, and once burnt in the hand for trifling overſights.

Milo had but a ſlender ſtrength, who carried an oxe a furlong on his back, then kill'd him with his fiſt, and eat him to his breakfaſt.

So when the Perſian army was at variance among themſelves, *Philip* of Macedon (their utter enemy) ſaid, He would ſend his army to make them friends.

Thus *Gnatho* ſpeaks ironically to *Thraſo*, What (quoth he) they knew you not after I had ſhew'd them your good conditions, and

and made mention of your vertues. Then anſwered *Thraſo*, you did like an honeſt man, I heartily thank you: Here, both the ſaying of *Gnatho* and *Thraſo*'s Anſwer have a contrary ſignification.

Scriptural Examples.

Gen. 3. 22. And the Lord God ſaid, Behold, the man is become as one of us: whereby the Lord declares his great diſdain of their affectation of an impoſſible preheminence, in being like to God; as if he had ſaid, he is now by his ſin become moſt unlike unto us, I ſee how well Satan hath performed his promiſe to them, is he not become like one of us?

Judg. 10. 14. Go cry to the gods which ye have choſen.

So in Iſa. 14. 4, 8, 9. The Lord teaches his children to deride the proud inſulting King of Babylon.

Our Saviour alſo to awaken his drouſie Diſciples out of their ſecurity doth in Mat. 26. 45. uſe this form of ſpeech; Sleep on now and take your reſt, *&c.* as if he had ſaid, A perillous time is at hand, wherein you ſhall have little liſt or leiſure to ſleep, you have therefore now the more need to watch and pray.

So *Micaiah* in 1 King. 22. 15. bids *Ahab* go to battail againſt *Ramoth-Gilead* and proſper, (*i. e.*) go up and periſh.

Thus in 1 King 18. 27. *Elijah* mocked the worſhippers of *Baal*; Cry aloud, for he is a god,

god, either he is talking, or he is purſuing, or he is in a journey, or peradventure he ſleepeth and muſt be awakened.

Job 12. 2. Thus he taunts at his falſe friends: No doubt but ye are the people, and wiſdome ſhall die with you: as if he had had ſaid, in your own conceits there are none wiſe but your ſelves. No doubt but reaſon hath left us, and is gone wholly unto you; yea wiſdome is ſo tyed to your perſons, that her conſervation and ruine depends upon yours.

1 Cor. 4. 8, 10. We are fools, ye are wiſe, we nothing, ye all, *&c.*

See Amos 4. 4, 5. Eccleſ. 11. 9.

CAtachreſis, κατάχρησις, *abuſio*, abuſe, derived from κατάχρωμαι, [*catachraomai*] *abutor*, to abuſe, or from the præpoſition κατὰ, [*cata*] *contra*, againſt, and χρῆσις, [*chreſis*] *uſus*, uſe.

It is a form of ſpeech, whereby the ſpeaker or writer, wanting a proper word, borroweth the next or the likeſt to the thing that he would ſignifie.

It is an improper kinde of ſpeech, ſomewhat more deſperate than a Metaphor, and is the expreſſing of one matter by the name of another which is incompatible with, and ſometimes clean contrary to it: and is when the change of ſpeech is hard, ſtrange and unwonted: or,

It is the abuſe of a Trope, when words are too far wreſted from their native ſignification, or when one word is abuſively put for another, for lack of the proper word:

Durior impropriæ eſt Catachreſis abuſio vocis: *Vir gregis; ultorem promiſi; pulchra minatus.* *Farnaby.*

* *Vir gregis ipſe caper, deerravit,* ——(*i.e.*) *Dux gregis.* * *Vir gregis (i.e.) caper.*

Capitis nives, (*i.e.*) *Cani capilli.*

Sperare dolorem, (*i.e.*) *timere dolorem.*

Facies ſimillima Lauro; nam facies propriè hominis eſt.

Engliſh Examples of Catechreſis.

A voice beautiful to his ears.

He threatens me a good turn.

I promiſed him an executioner.

I gave order to ſome ſervants of mine, (whom I thought as apt for ſuch Charities as my ſelf) to lead him out into a forreſt, and kill him; where, Charity is uſed, or rather abuſed for Cruelty.

They build a horſe by *Pallas* art divine: here the Poet traduceth that to a beaſt, which is proper to the making of a houſe.

And as he ſaid that miſlik'd a picture with a crooked noſe: The elbow of his noſe is diſproportionable.

By the licenſe of this figure we give names to many things which lack names: as when we ſay,

The water runs, which is improper; for

to run, is proper to thoſe creatures which have feet, and not unto water.

By this form alſo we attribute hornes to a ſnail, and feet to a ſtool; and ſo likewiſe to many other things which lack their proper names.

Scriptural Examples of Catachreſis.

A Caution.

Note that though this Trope be to be found in divers places of Scripture, yet not as if the Scripture abuſed words, but becauſe thoſe words which are Catechreſtical depart a little from the uſual cuſtome of figurative ſpeaking, and are ſpoken or hang together more roughly or hardly: as,

Heb. 11. 5. *Enoch* was tranſlated that he ſhould not ſee death.

Hoſ. 4. 8. They eat up the ſins of my people.

Deut. 32. 14. The bloud of the grape didſt thou drink, (*i. e.*) the juice of the grape.

Prov. 30. 15. By this form of ſpeech *Solomon* nameth the two daughters of the horſeleech.

Pſal. 137. 5. Let my right hand forget her cunning: here is forgetting applyed to the hand which is proper to the minde.

Jer. 46. 10. The ſword ſhall devour; here to devour, (the property of a living creature with teeth) is Catechreſtically applyed to the ſword.

Lev.

Lev. 26. 30. And I will cut down your Images, and caſt your carkaſſes upon the carkaſſes of your Idols, &c. here pieces of Images are called carkaſſes.

Exod. 23. 19. Thou ſhalt not ſeeth a Kid in his mothers milk.

Thus in Pſal. 6. 8. Prayers and tears are ſaid to have a voice; the like of tears in Pſal. 39. 12. The Lord hath heard the voice of my weeping.

Iſa. 64. 1. Oh that thou wouldſt rent the heavens, &c. The Prophet here ſpeaks of God after the manner of men; if a man were in heaven and ſhould deſcend, he having a body of groſſe ſubſtance muſt divide and rend the heavens, but God being a moſt pure Spirit, paſſeth through all things without any dividing or rending; yet is there in theſe divine condeſcenſions of ſpeech a ſingular excellency.

Rev. 1. 12. And I turned to ſee the voice, &c. So Exod. 20. 22. Ye have ſeen that I have talked, &c. (*i. e.*) ye have heard the Lord ſpeak. See Exod. 5. 21, &c.

METalepſis, μετάληψις, *Tranſumptio, participatio*, Participation or a taking from one another, derived from μεταλαμβάνω, [*metalambano*] *tranſumo, aut particeps ſum*, to take of, or partake with another.

Eſt autem hæc in Metalepſi natura, ut interjiciatur id quod transferatur, ſit medius quidam gradus, nihil ipſe ſignificans, ſed præbens tranſitum, quem Tropum magis affectamus, ut habere videamur, quam ullum loco deſideremus.

Metalepſis is a forme of ſpeech whereby the Oratour or ſpeaker in one word expreſſed, ſignifieth another word or thing removed from it by certain degrees: or,

It is the clothing of a Trope with excellency, or the multiplying of a Trope in one word; to wit, firſt, when by one improper word another is ſignified, then by that improper word perhaps another, and ſo one after another till it comes to the proper word, a mean or middle degree, which affords a paſſing over or change, intervening.

It is the continuation of a Trope in one word through the ſucceſſion of ſignifications.

This Trope is a kinde of Metonymie, ſignifying by the effect a Cauſe far off by an effect nigh at hand; and it teaches the underſtanding to dive down to the bottome of the ſenſe, and inſtructs the eye of the wit to diſcern a meaning afar off; for which properly it may be aptly compared to an high proſpect, which preſents to the view of the beholder an object remote, by leading the eye from one mark to another by a lineal direction, till it diſcerns the object inquired.

Farnaby. Tranſcendit mediis gradibus Metalepſis ad altum:

Hinc movet 1 *Euphrates bellum. Mirabar* 2 *ariſtas.*

1. *Euphrates pro Meſopotamiâ, per Meton. Adjuncti. Meſopotamia pro orientalibus, per Synecdochen membri.* 2. *Ari-*

2. *Ariſtas, pro ſpicis, per Synecdochen Membri: Spica, pro æſtate, per Synecdochen item Membri: Seges, pro ſegete, quo anni tempore in agris luxuriatur, per Metonymiam ſubjecti pro Adjuncto: æſtas, pro anno rurſum, per Synecdochen Membri.*

*Invadunt * urbem ſomno vinoq; ſepultam.* *Virgil. Æn.*
(*i. e.*) *Invadunt Trojanos ſomno vinoq; ſepultos.*

** Urbem, pro Trojâ, per Synecdochen Generis; Troja, pro Trojanis, per Metonymiam Subjecti.*

Engliſh Examples of Metalepſis.

Virgil by ears of corn ſignifieth ſummers, by a Metonymie of the ſubject, and by ſummers, years, by a Synecdoche of the part.

They invade and enter the city, drowned in ſleep and wine, (*i. e.*) they invade Troy, or the Trojans buried in ſleep and wine.

Scriptural Examples.

Lam. 4. 4. The tongue of the ſucking childe cleaveth to the roof of his mouth for very thirſt, *&c.* Here, by the extreme thirſt of the ſucking babes, the Prophet ſignifies the mothers barren and dry breaſts; and by the dry breaſts, the extreme hunger and famine; and by the famine, the woſull affliction and great miſery of the people.

Mat. 21. 10. All the City was moved; where the City is put for *Jeruſalem*; the general word comprehending the particular by a Synecdoche *Generis*, and Jeruſalem, for

its inhabitants by a Metonymie of the ſubject.

Mal. 4. 2. The Sun of righteouſneſſe ſhall ariſe with healing in his wings.

Where wings are put for beams by a Catachreſtical Metaphor. And beams for comfort and refreſhing by a Metaphor. See Eſth. 2. 16. Exod. 27. 20.

**Alicujus augendi minuendive cauſa ſuperat veritatem.*

HYperbole, ὑπερβολὴ, *Superlatio, Exuperatio,* * Exuperation or a paſſing of meaſure or bounds; derived from ὑπερβάλλω, [*hyperballo*] *ſupero*, to exceed.

It is an eminent exceſſe in advancing or repreſſing, and is when the Trope is exceedingly inlarged, or when the change of ſignification is very high and lofty, or when in advancing or repreſſing one ſpeaks much more then is preciſely true, yea above all belief.

Hyperbole ſometimes expreſſes a thing in the higheſt degree of poſſibility beyond the truth, but in deſcending thence we may finde the truth, and ſometimes in flat impoſſibilities, that we may rather conceive the unſpeakableneſſe then the untruth of the relation.

But though an Hyperbole may be beyond belief, yet ought it not to be beyond meaſure or rule; let it ſuffice to advertiſe, that an Hyperbole feigns or reſembles, not that it would by a fiction or untruth deceive; but then is the vertue and property of an

Hy-

Hyperbole, when the thing it ſelf, of which we ſpeak, exceeds the natural rule or meaſure, therefore it is granted to ſpeak more largely, becauſe as much as the thing is, can not be reached unto.

Hyperbole is twofold, *viz.*

1. *Auxeſis*, when we increaſe or advance the ſignification of a ſpeech.

2. *Meioſis*, when we diminiſh or repreſs the ſignification of a ſpeech.

Extenuans augenſve excedit Hyperbole ve- *Farnaby.*
Aſtra ferit. Plumâ levior. Volat ocyor Euro. (rum.

Merita veſtra cœlum contingunt.
Candidior Cygnis. Hederâ formoſior albâ.
Jam jam tacturos Tartara nigra putes.

Auxeſis, αὔξησις, *augmentum*, an increaſing.

It is when for the increaſing and amplifying, we put a word more grave and ſubſtantial in ſtead of the proper word being leſſe: as,

Cum liberalem, magnificum; ſeverum, ſævum; improbum, ſacrilegum dicimus.

Engliſh Examples.

In diſpraiſe,

Thus a proud man is called Lucifer, a drunkard a ſwine, an angry man mad.

In praiſe,

Thus a fair virgin is called an Angel, good muſick celeſtial harmony, and flowers in medowes, ſtars.

Scriptural Examples of Auxeſis.

Iſa. 4. 1. Wars are put for ſome ſtriſe.

Jer. 15. 20. And I will make thee unto this people a ſtrong brazen wall, *&c.*

Gen. 11. 4. Let us build us a city and a tower, whoſe top may reach unto the heaven, *&c.*

See Mic. 6. 7. Job 39. 19. Gen. 41. 47. Exod. 8. 17. Judg. 5. 4, *&c.*

Meioſis, μείωσις, diminutio, extenuatio, Diminution, or leſſening.

It is when leſſe is ſpoken, yet more is underſtood; or when for extenuation ſake we uſe a lighter and more eaſie word or terme then the matter requires; or when we put a leſſe word for a greater: as,

Cum adulatorem, blandum & affabilem, prodigum aut audacem, liberalem aut fortem nuncupamus. Of this further at the end of Hyperbole.

But the Hyperbolical Meioſis or Diminution, is that which increaſes defect: as,

Cum homuncu'um, Pygmæum; ſtupidum, ſtipitem; qui non reſpondet, mutum appellamus.

Engliſh Examples of Meioſis.

Thus a great wound is called a ſcratch; a flat fall, a foile; and a raging railer, a teſty fellow, *&c.*

As Auxeſis of ſmall things makes great matters, ſo Meioſis of great matters makes but trifles.

In

In Meiosis, the speaker ought to take care that he fall not into that fault of speech, called *Tapinosis*, humility, that is when the dignity or majesty of a high matter is much defaced by the baseneſſe of a word; as to call the Ocean a stream, or the Thames a brook, a foughten field a fray, great wisdome pretty wit; or as if one should say to a King, May it pleaſe your Masterſhip.

English Examples of an Hyperbole.

Streams of tears gushed out of her eyes, and the greatneſſe of her grief rent her heart in sunder: where by theſe incredible tokens of sorrow, her incredible lamentation and grief is signified.

This form of speech is either simple or compared: *viz.*

1. Simple, as to call the belly of a great glutton, bottomleſſe; him that is moſt hasty in his fury, brainleſſe; a notable coward, heartleſſe.

2. An Hyperbole is compared two manner of waies:

1 By equality of compariſon: as, to call a beautiful virgin an Angell; a shrew, a devill; a drunkard, a swine; an extortioner, a wolfe.

2. By the comparative degree, *&c.*

Harder then a Diamond. Swifter then thought. The worſt that ever eye saw, or heart could imagine.

But

But in the very frontiers of impoſſibility: as,

Though a thouſand deaths followed it, and every death were followed with a hundred diſhonours.

The world ſooner wanted occaſions, then he valour to go through them.

Words and blows came ſo thick together, as the one ſeemed a lightning to the other's thunder.

Beyond the bounds of conceit, much more of utterance.

Scriptural Examples of Hyperbole.

Judg. 20. 16. There are 700 men ſpoken of, every one of which could ſling a ſtone at an hairs breadth and not miſſe.

2 Sam. 1. 23. *Saul* and *Jonathan* were ſwifter then eagles, and ſtronger then Lions.

Gen. 32. 12. Thy ſeed ſhall be as the ſand of the ſea. See Pſal. 78. 27. So in Heb. 11. 12. So many as the ſtars of heaven.

Deut. 9. 4. Cities fenced up to heaven.

Pſal. 107. 26. The waves of the ſea mount up to heaven, and go down to the depths, (*i. e.*) they are ſorely toſſed up and down when the Lord commands and raiſes the ſtormy winde.

Joh. 21. 25. The whole world could not contain the books, if they were written, &c. (*i. e.*) they would be very many.

Luk. 10. 15. Thou *Capernaum* which art liſted up to heaven, (*i. e.*) highly exalted.

Luk.

Luk. 10. 18. I beheld Satan as lightning fall from heaven.

See Pſal 42. 3. & 69. 4. Prov. 13. 24.

Joel 3. 18. The Hils ſhall flow with milk, and the mountains with wine, &c.

1 Sam. 25. 37. *Nabals* heart died in his breaſt, and he was made into a ſtone: This carries a far greater and more emphatical energie of ſignification with it, then our manner of ſpeech, he was very much affrighted and aſtoniſhed.

1 Sam. 24 15 After whom is the King of Iſrael come out? after a dead dog, and after a flea? See Pſal. 22. 7. 1 King. 16. 2.

Thus in 1 Cor. 5. 1. Ieſſe is put that more may be gathered from it.

Jam. 4. 17. To him that knoweth to do good, and doth it not, to him it is ſin, (*i. e.*) a great ſin.

1 Cor. 10. 5. But with many of them God was not well pleaſed, (*i. e.*) was highly diſpleaſed.

Thus in Gen. 18.27. *Abraham* cals himſelf himſelf but duſt and aſhes.

And in Job 25. 6. He cals man but a worm.

ALLegoria, ἀλληγορία, *Inverſio, permutatio*, inverſion or changing; It is an inverſion when one thing is propounded in the words, and another in the ſenſe: the word is derived from ἀλληγορέω, [*allegoreo*] *aliis verbis allegoricè* ſig-

ſignifico, to ſignifie a thing allegorically under other words.

Obſerve, that in a Metaphor there is a tranſlation of one word only, in an Allegory, of many, and for that cauſe an Allegory is called a continued Metaphor.

And as a Metaphor may be compared to a ſtar in reſpect of beauty, brightneſſe and direction, ſo an Allegory may be likened to a conſtellation, or a company of many ſtars.

An Allegory is a ſentence that muſt be underſtood otherwiſe then the literal interpretation ſhewes.

It is the continuation of Tropes in divers words, as a Metaleplis is the continuation of a Trope in one word through the ſucceſſion of ſignifications; and theſe are ſometimes confuſed or diſtinct; or,

It is the continual proſecution of a Metaphor, and that proportionably through the whole ſentence, or through divers ſentences; or as others ſay,

It is the continuation of a Trope, & of the ſame Alluſion in the ſame diſcourſe; and it, when one kinde of Trope is ſo continued, as look with what kinde of matter it be begun, with the ſame it be ended.

Farnaby. Continuare Tropos Allegoria adſolet: [a] *Abſit Et Cerere & Baccho Venus alget. Claudite rivos.*

[a] (*i. e*) *Sine pane & vino friget amor.*

In Reipublicæ corpore omnia membra, manus, pedes, caput, in totius ſalutem conſpirare debent.

Quo

Quoniam ex vadis jam evaſiſſe videor, & ſcopulos prætervecta videtur oratio, perfacilis mihi reliquus curſus oſtenditur.

O Naves, referent in mari te novi
Fluctus: O quid agis? fortiter occupa
Portum, &c.

In qua, Navem pro Republica; fluctuum tempeſtates pro bellis Civilibus; & portum pro pace & concordia intelligi voluit Horatius, lib. 1. Od. 14.

Engliſh Examples of an Allegory.

Shall we ſuffer the monſtrous Crocodile to come out of *Nilus*, and to break into our fold, to overcome our Shepherd, to rent off our skins with his griping pawes, to cruſh our carkaſſes with his venomous teeth, to fill his inſatiable paunch with our fleſh, and to wallow at his pleaſure in our wool?

By this Allegory our enemies are deſcribed, who either by open force or ſecret conſpiracy are prepared and fully bent to captivate, infringe and deſtroy the people with their liberties, and to poſſeſſe their dwelling places and enjoy their wealth.

Rub not the ſcar, leſt you open again the wound that is healed, and ſo cauſe it to bleed afreſh.

Though this be ſenſe and a reall truth in the letter, yet it hath an Allegorical ſignification, (*i.e.*) Renue not by rehearſal that

that ſorrow which time hath buried in the grave of oblivion, or made forgot.

Philoclea was ſo invironed with ſweet rivers of vertue, that ſhe could neither be battered nor undermined.

Where *Philoclea* is expreſſed by the ſimilitude of a Caſtle; her natural defence, by the natural fortification of rivers about a Caſtle; and the Metaphor continues in the attempting her by force or craft, expreſſed by battering or undermining.

But when ſhe had once his Enſign in her minde, then followed whole ſquadrons of longings, that ſo it might be with a main-battle of miſlikings and repinings againſt their creation.

Where you have Enſigns, ſquadrons, main-battles, Metaphors ſtill derived from the ſame thing, to wit, war.

The world's a Theater of theſt, great rivers rob the ſmaller brooks, and they the Ocean.

Sometimes an Allegory is mixt with ſome words retaining their proper and genuine ſignification, whereof this may be an Example:

Why coveteſt thou the fruit, and conſidereſt not the height of the tree whereon it growes? thou doſt not forethink of the difficulty in climbing, nor danger in reaching, whereby it comes to paſſe, that while thou en-

endevoureſt to climb to the top, thou falleſt with the bough which thou embraceſt.

This Allegory deſcribes, though ſomewhat obſcurely, yet very aptly the danger, vanity and common reward of ambition: And the words which retain their proper ſignification are theſe, coveteſt, conſidereſt, and forethink; which words do make it a mixt Allegory.

Scriptural Examples of an Allegory.

A *Scriptural Allegory* is ſuch as contains an abſtruſe and hidden ſentence, and other then the native ſignification of the words will bear; and it is, when under a dark and hidden ſaying, the literal ſenſe contains another, to wit, a ſpiritual or myſticall meaning.

It is the repreſentation of ſome myſtical or ſpiritual thing by another, mentioned in Scripture, and is, when by the things done under the old Law, the myſteries of the New Teſtament are ſignified; from whence an Allegorical ſenſe of the Scripture hath its riſe.

A Scriptural Allegory is twofold, *viz.*

1. Natural.
2. Inferr'd.

A natural Allegory is ſuch as is expreſly delivered in the Scriptures themſelves, and this properly is the myſtical ſenſe of the Scripture: as,

Gal. 4. 25. For this *Agar* is Mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, *&c.*

The Apoſtles meaning here is, that in a myſtical ſenſe, *Agar* hath ſome proportion unto Jeruſalem, that is unto the Jewes, whoſe Metropolis or chief City Jeruſalem was: for, as *Agar* the bond-woman obtained a place in *Abrahams* houſe, and was at length caſt forth thence, ſo the Jewes were in the Apoſtles time under the ſervitude of the Law, and for that they would be juſtified by the works of the Law, were ejected the houſe of God.

Exod. 34. 29. The face of *Moſes* ſhined, *&c.*

This contains an Allegorical ſenſe, which the Apoſtle explains in 2 Cor. 3. 7, 13, 14. But if the miniſtration of death, *&c.* was glorious; ſo that the Iſraelites could not ſtedfaſtly behold the face of *Moſes* for the glory of his countenance, *&c.* how ſhall not the miniſtration of the ſpirit be rather glorious? verſ. 14. but their minds were blinded: for untill this day remaineth the ſame vail, *&c.* in the reading of the Old Teſtament: which vail is done away in Chriſt.

The glory of the Old Teſtament.

The like Allegory you may find if you compare Exod. 12. 15, 17. with 1 Cor. 5. 7, 8.

2. An Allegory inferr'd, is ſuch as the Scripture it ſelf ſhewes not, nor makes manifeſt, but is brought in by interpreters.

Alle-

Allegories of this kinde are like unto pictures; but their literal expoſitions like to ſtone-wals; the houſe hath its ſtrength from the ſtone-wals, the pictures afford not the leaſt ſtrength either to the houſe or wals.

This Allegory is either offered, or inforced and wreſted:

1. That inferr'd Allegory from Scripture which is offered, hath a probable ground and foundation in the literal ſenſe, and a proportionable agreeableneſſe of things, and is likewiſe agreeable to the Analogie of faith: as,

Gen. 6. 14. The deſcription there of the Arke of *Noah* doth allegorically repreſent Gods ſpiritual houſe or Church, which in 1 Pet. 2. 5. is ſaid to be built up of living ſtones; and alſo denotes the Lords miraculous preſervation of that Church of his, ſo that neither the waves, or ſtrange and pernicious doctrines, or tentations, or perſecutions can break in upon or drown it.

Gen. 8. 11. The Olive leaf repreſents the Goſpel; for in Luk. 10 34. it is evident that oil ſignifies mercy and peace.

Luk. 15. The prodigal, when abſent from his fathers houſe, found nothing but miſery and perplexity; which doth allegorically repreſent unto us, That reſt is to be found in the Creator only, and not in the creature.

So in the whole book of Canticles, the ſweet conference between Chriſt and his Church, is ſet down in the words and

expreſſions proper to husband and wife. Thus old age is moſt elegantly decipher'd in Eccleſ. 12. 5, 6.

2. An Allegory inforc'd and wreſted, is ſuch as is left deſtitute of a probable ground or foundation in the literal ſenſe; either it differs too much from the thing, from which it is taken, or it is agreeable to another and thwart object, or otherwiſe it is too far remote from the Analogie of the Scriptures: as, ſuch are,

Mat. 13. 8. And other ſeeds fell into good ground and brought forth fruit, ſome an hundred fold, *&c.* See Pſal. 110. 1. Mat. 15. 11.

Other Allegories.

Jer. 23. 5, 6. Behold, the daies come, ſaith the Lord, that I will raiſe unto *David* a righteous branch, &c.

In his daies *Judah* ſhall be ſaved, and Iſrael dwell ſafely, ſo in Zech. 3. 10.

Which allegorically repreſents the glorious peace and tranquillity of all Saints, when Chriſt ſhall have ſet up his Kingdome, and reign from the River to the end of the land.

See Hoſ. 13. 14, 15. Job 29. 6. Prov 23. 29.

ANtonomaſia, ἀντωνομασία, *nominis unius pro alio poſitio*, A putting of one name for another; or the exchanging of a name; de-

rived

rived from ἀντὶ, *pro*, for, and ὀνομάζω, [*onomazo*] *nomino*, to name:

Antonomaſia is a form of ſpeech, whereby the oratour or ſpeaker, for a proper name putteth another, and ſome name of dignity, office, profeſſion, ſcience, or trade.

It is a kinde of a *Metonymie* and *Synecdoche Generis*, and is when another name, a nick-name, or common name is put in ſtead of the proper name, or when a word being put without a name, ſupplies the place of the name.

Antonomaſia imponit cognomen, ut; [a] *Irus*; *Impius*; [b] *Æacides*, [c] *Pœnus*; [d] *Cytherea*; [e] *Poeta*. Farnab.

[a] *Irus* being a poor Meſſenger of *Penelope's* woers, is here put for any poor man.

Impius, wicked; the wicked fellow is put for any man notoriouſly wicked.

[b] *Achilles*, the Nephew of *Æacus*.

[c] Carthaginian for *Hannibal* who was the eminent man of Carthage.

[d] Any remarkable perſon of *Cythera*; but here it ſignifies *Venus*, who was carried to Cythera in a cockle-ſhell, and was the goddeſſe of that place.

[e] *Poeta*, the Poet, for *Virgil* or *Homer*.

Arma virumq; cano; —— *ubi intelligitur Æneas.*

Engliſh Examples.

This *Rhetorical Exornation* is uſed five waies, *viz.*

1. Hereby the Oratour ſpeaking to high dignities, boweth (as it were) the knee of his ſpeech, and liftsup the eye of his phraſe to the bright beams of earthly glory, thereby declaring his reverence and their dignity: thus when he ſpeaks to a King or a Prince, he ſaith your Majeſty, your Highneſſe: to a Nobleman, your Lordſhip, your Honour.

2. In ſtead of name or title, he uſeth a decent and due Epithet, thus, Honourable Judge, Honoured Sir.

3. The Author by the name of his profeſſion or ſcience, as when we ſay, the Philoſopher for *Ariſtotle*: The Roman Orator for *Cicero*: The Pſalmograph for *David*.

4. A man by the name of his Countrey: as, the Perſian, the Germane, the Britain.

5. When we give to one man the name of another, for the affinities ſake of their manners or conditions. In praiſe thus, As when we call a grave man a *Cato*, a juſt dealer an *Ariſtides*, a wiſe man a *Solomon*. In diſpraiſe, To call an envious detractor a *Zoilus*, a captious reprehender a *Momus*, a tyrant a *Nero*, a voluptuous liver an *Epicure*.

Scriptu-

Scriptural Examples of Antonomaſia.

Prov. 18. 10. The name of the Lord is a ſtrong Tower, &c.

Joel 2. 11. He is ſtrong that executes his word.

Gen. 21. 33. The everlaſting God; where the common attributes, ſtrong and everlaſting are put for Jehovah, the more proper name of God.

So in Mat. 21. 3. Joh. 11. 3, 12. Chriſt is called Lord: and in Joh. 11. 28. Maſter: and in Mat. 8. 20. & 9. 6. The Son of man: in Gen. 48. 16. The Angel: in Exod. 3. 2. The Angel of the Lord: and in Iſai. 63. 9. the Angel of the Lords preſence: and Euphrates is in Gen. 31. 21. called the River: and Chriſt in Dan. 11. 22. is called the Prince of the Covenant: and in Gen. 3. 15. the ſeed of the woman: and in Heb. 12. 24. the Mediator of the New Covenant.

Thus Chriſt alſo cals his Church, his Siſter, his Love, and his Dove; and the Church in like manner, him her Beloved.

LItotes, λιτότης, *tenuitas*, *tenuity*, ſmalneſſe or fineneſſe, derived from λιτὸς, [*litos*] *tenuis*, ſmall or fine.

It is a kinde of Synecdoche.

A Trope when a word is put down with a ſign of negation, * and yet as much is ſignified

* *Negotio contrarii auget vim affirmationis.*

nified as if we ſpeak affirmatively, if not more: and by others it is called a Figure.

When leſſe is ſaid then ſignified, and whereby the oratour or ſpeaker for modeſties ſake ſeems to extenuate that which he expreſſes.

Farnaby. *Non equidem laudo*, eſt Litotes; *nec munera * ſperno.*

* *Non ſperno*, (*i. e*) *diligo.*

Rhodi Romanis haud infeſti, (*i. e.*) *amiciſſimi.*

Et Gens illa quidem ſumptis non tarda phareträ. (*i e.*) *velociſſima.*

Me non ſpernitis, (*i. e.*) *diligitis.*

Engliſh Examples. of Litotes

It is no ſmall account that he makes of his own wit, or he ſetteth not a little by himſelf.

Here by the negations of ſmall and little, great, or much, are both ſignified and properly amplified.

Alſo by denying the Superlative it takes the poſitive degree thus:

He is not the wiſeſt man in the world, or, he is none of the wiſeſt, (*i. e.*) he is not wiſe at all.

This and ſuch like formes of ſpeaking are uſed for modeſties ſake, for it were not ſo ſeemly to ſay, that he lacks wit, or that he is a fool.

So

So, if a man had ſome good occaſion or juſt cauſe to commend himſelf, he cannot by any means do it in more modeſt manner then by this form of ſpeech, as if he ſhould ſay:

I was not the laſt in the field to ingage the enemies of my Countrey.

Here, if he ſhould have ſaid, I was firſt, or one of the foremoſt in the field, although he had ſpoken never ſo truly, it would have ſavoured of arrogancy and boaſting.

Scriptural Examples of Litotes.

Pſal. 51. 17. A broken heart God will will not deſpiſe, (*i. e.*) he wil highly prize it.

1 Theſſ. 5. 20. Deſpiſe not propheſying, (*i e.*) ſee that you highly prize it. The like in Rom. 2. 4.

Pſal. 105. 15. Touch not mine anointed, *&c.* (*i. e.*) hurt them not, take heed you be not found among the perſecutors of my anointed ones.

Job. 10. 3. Deſpiſe not the work of thine hands, (*i. e.*) do thou graciouſly take notice of the work, *&c.*

Pſal. 9. 12. He will not forget the cry of the humble, (*i. e.*) he will ſurely remember their cry, *&c.*

Thus when the Scripture would ſtrongly

affirm, it doth it oftentimes by denying the contrary: as,

Iſai. 38. 1. Thou ſhalt die, and not live, (*i. e.*) thou ſhalt certainly die.

The like in Ezek 18. 21. Deut. 28. 33. Joh. 1. 20. Iſa. 39. 4. Jer. 42. 4. 1 Joh. 1. 5.

Job 31. 17. *Job* ſaith that he hath not eaten his meat alone, and that he hath not ſeen any man periſh for want of clothing, or any poor for lack of covering.

Here if *Job* had ſaid, that he had feaſted many, that he had clothed every poor body that ſhould otherwiſe have periſhed, he had not ſpoken ſo modeſtly, albeit he had ſaid as truly.

It is very familiar with the Hebrewes, by affirming and denying to expreſſe the ſame thing for ſtronger confirmation of it: as,

Deut. 33 6. Let *Reuben* live and not die. The like in 1 Sam. 1. 11. Prov. 36. 11.

ONomatotœia, ὀνοματοποιΐα, *Nominis ſeu nominum fictio*, the feigning of a name or names; derived from ὀνοματοποιέω, [*onomatopoieo*] *nomen ſeu nomina fingo, fingo vocabula, à ſono ea deducens*; to feign a name from the ſound.

Nominis fictio, is a form of ſpeech, whereby the oratour or ſpeaker makes and feigns a name to ſome thing, imitating the ſound or voice of that which it ſignifies, or elſe whereby

by he affecteth a word derived from the name of a perſon, or from the original of the thing which it expreſſeth: or,

It is a kinde of Metonymie, and it is properly ſaid of words ſo feigned, that they reſemble or repreſent the ſound of the thing ſignified.

A ſonitu voces Onomatopœia fingit; *Farnaby.*
1 *Bambalio*; 2 *Clangor*; 3 *Stridor*; 4 *Taratantara*; 5 *Murmur.*

1. A ſtammerer. 2. The ſound of a Trumpet. 3. A craſhing noiſe, or the craking of a door. 4. The ſound of the Trumpet. 5. The noiſe of water running, a running or buzzing noiſe.

Teucria, a Teucro. Dardania a Dardano.

Engliſh Examples of Onomatopeia.

This form of feigning and framing names is uſed 6. waies, *viz.*

1 By imitation of ſound, as to ſay, a hurliburly, ſignifying a tumult or uproar: likewiſe, ruſhing, lumbering, ratling, bluſtring, *&c.*

2. By imitation of voices, as, the roaring of Lions, the bellowing of buls, the bleating of ſheep, the grunting of ſwine, the croking of frogs, *&c.*

3. By the derivation from the original; as the city Troy was ſo called by derivation from King *Troſ*, and before that, it was called

called *Teucria* from *Teucrus*, and firſt of all *Dardania* from *Dardanus*, ſo *Ninive* of *Ninus*.

4. By compoſition, as when we put two words together and make of them but one, as Orator-like, Scholar-like: thus alſo we call a churle, thick-skin; a niggard, pinch-penny; a flatterer, pick-thank.

5. By reviving antiquity; touching this I refer the reader to *Chaucer*, and to the ſhepherds Kalendar.

6. When we ſignifie the imitation of another mans property in ſpeaking or writing; this form of ſpeaking is more uſual in the Greek tongue, and ſometimes uſed in the Latine: as,

Patriſſare, *Matriſſare*, *Platoniſſare*, (*i. e.*) to imitate his father, to imitate his mother, to imitate *Plato*: which form our Engliſh tongue can ſcarce imitate, except we ſay he doth fatherize, Platonize, temporize, which is not much in uſe; yet we more uſually follow this form, thus; I can not Court it, I can not Italian it, (*i. e.*) I can not perform the duty or manners of a Courtier, I cannot imitate the faſhion of an Italian.

ANtiphraſis, ἀντίφρασις, *Sermo per contrarium intelligendus*, a word or ſpeech to be underſtood by the contrary, or contrarily; derived from ἀντιφράζω, *Antiphrazo*, *per contrarium*

trarium loquor, to ſpeak by contraries.

Antiphraſis is a form of ſpeech which by a word expreſt doth ſignifie the contrary.

It is a kinde of an Irony, and is,

When one and the ſame word hath a contrary ſignification, or a meaning contrary to the original ſenſe.

Antiphraſis voces tibi per contraria ſignat; *Farnaby.*
[a] *Lucus*; [b] *Sacra fames*; [c] *Euxinus*; [d] *Symphora*; [e] *Parcæ*.

[a] *Lucus*, ſignifies a light ſome place or lightning, according to the original of the word, but here it ſignifies a grove or thick wood, for that it takes in no light at all.

[b] *Sacra fames*, literally ſignifies holy famine or hunger; but here, a covetous deſire.

[c] *Euxinus*, originally Hoſpitable, but here it ſignifies a part of the ſea near *Thrace*, which is nothing leſſe.

[d] *Symphora*, congeſtion or heaping up; but it is ſometimes taken for proſperity and ſometimes for adverſity.

[e] *Parcæ*, originally ſignifies ſparing or favouring, but here by Antiphraſis it ſignifies the three feigned Goddeſſes of deſtinie: *viz.*

Clotho, which puts the wool on the Diſtaffe.

Lacheſis, which drawes the thred of our life.

Atropos,

Atropos, which cuts it off and favours none.

Engliſh Examples of Antiphraſis.

It is when the ſpeaker ſaith, wiſely or wittily, meaning the contrary.

You are alwaies my friend; meaning mine enemy.

You are a man of great judgement, ſignifying him to be unapt and unable to judge.

Scriptural Examples.

The word (to bleſſe) uſed in Gen. 12. 3, 24, 35. 2 Sam. 2. 10. Pſal. 34. 2. doth alſo by an Antiphraſis ſignifie (to curſe) as appears by 1 King, 21. 10. where the ſame word that is uſed in the precedent Scriptures, to bleſſe, is uſed in a contrary ſignification; as, Thou didſt blaſpheme or curſe God and the King; as alſo in Job 1.5. It may be that my ſons have ſinned and curſed God in their hearts; and likewiſe concerning what *Jobs* wife ſaid unto him in Job 2. 9. Curſe God and die. See another in Iſa. 64. 11, *&c.* Thus in Rev. 5. 5, *&c.* a Lion ſignifies Chriſt, and in 1 Pet. 5. 8. the Devil.

CHarientiſmus, χαριεντισμὸς, *urbanitas*, pleaſantneſſe, good grace in ſpeaking; derived from χαριεντίζομαι, [*charientizomai*] *jocor*, to jeſt: *Cha-*

Charientiſmus is a Trope, or form of ſpeech which mitigates hard matters with pleaſant words:

It is a kinde of an Irony, and is,

When for rough and unpleaſing words ſweet and ſmooth words are returned:

Dat Charientiſmus pro duris mollia verba. *Farnaby.*
At bona verba precor. Ne ſævi magna ſacerdos.

Engliſh Examples.

A certain man being apprehended, and brought before *Alexander* the Great, King of Macedonia, for railing againſt him, and being demanded by *Alexander* why he and his company had ſo done, he made this anſwer, Had not the wine failed, we had ſpoken much worſe; whereby he ſignified that thoſe words proceeded rather from wine then malice; by which free and pleaſant confeſſion, he aſſwaged *Alexanders* great diſpleaſure, and obtained remiſſion.

Prov. 15. 1. *Solomon* commends that anſwer which turnes away diſpleaſure and paciſies wrath.

Aſtiſmus, ἀστισμὸς, *Urbanitas ſine iracundiâ*, a kinde of civil jeſt without prejudice or anger; derived from ἀστεῖος, [*aſteios*] *urbanus, feſtivus*, civil or pleaſant.

It is a kinde of an Irony conſiſting of a pleaſant

pleaſant and harmleſſe jeſt: it is taken for any mirth or pleaſant ſpeech void of ruſticall ſimplicity and rudeneſſe.

Farnaby. Aſtiſmus jocus urbanus, ſeu ſcomma facetum
Qui Bavium non odit, amet tua carmina Mævi: (eſt:
Atq; idem jungat vulpes, & mulgeat hircos.

Engliſh Examples. of Aſtiſmus

The merry and pleaſant ſayings incident hereunto are called *Facetiæ* (*i. e.*) the pleaſures and delights of ſpeech, which are taken from divers places.

1. From Equivocation, as when a word having two ſignifications, is expreſt in the one and underſtood in the other, either contrary or at leaſt much differing, which as it is witty, ſo very pleaſant.

2. The occaſion of mirth may be taken from a fallacy in ſophiſtry, that is, when a ſaying is captiouſly taken and turned to another ſenſe, contrary or much different from the ſpeakers meaning: as,

To one demanding of *Diogenes* what he would take for a knock upon his pate, he made this anſwer, that he would take an helmet.

Now he that made the demand, meant what hire, and not what defence.

To one that ſaid, he knew not if he ſhould be ejected his houſe, where to hide

hide his head: another made him anſwer, that he might hide it in his cap.

Sarcaſmus, σαρκασμὸς, *irriſio quædam amarulenta*, a biting ſcoff or taunt; derived from σαρκάζω, *Sarkazo, carnes detraho*, to draw away the fleſh *

A *Sarcaſme* is a bitter kinde of deriſion, moſt frequently uſed of an enemy; it is near an Irony, but ſomewhat more bitter.

* *Quod in reciſione dentes nudantur carne.*

Inſultans hoſti illudit Sarcaſmus amarè: *Farnaby.*

En agros metire jacens. Et nuncius ibis
Pelidæ referens. Satia te ſanguine, Cyre.

Vendidit & cœlum Romanus & aſtra ſacerdos:
Ad Stygias igitur cogitur ire domus.

Engliſh Examples.

When *M. Appius* in his Proeme declared that he was earneſtly entreated of a friend to uſe his diligence, eloquence and fidelity in the cauſe of his Client: after all the plea ended, *Cicero* coming to *Appius*, ſaid thus unto him, Are you ſo hard a man (ſaith he) that of ſo many things which your friend requeſted, you will perform none?

The Pope in this life ſels heaven, hell therefore he reſerveth to himſelf in the life to come.

Scriptural

Scriptural Examples of a Sarcaſme.

Pſal. 137. 3. Sing us one of the ſongs of Sion: This was uttered in ſcornful and inſulting manner over the poor Iſraelites being captives in Babylon.

Gen. 37. 19. Behold, the dreamer cometh.

Thus *Michal* ſpits out bitter reproaches againſt *David*, in 2 Sam. 6. 20. How glorious was the King of Iſrael to day, &c. (*i. e.*) how contemptible and inglorious, *&c.*

Thus *Shimei* reviled him in 2 Sam. 16. 7.

Thus in Exod. 14. 11. the children of Iſrael taunt at *Moſes*, Becauſe there were no graves in Egypt, haſt thou taken us away to die in the wilderneſſe?

Mark 15. 29, 30, 31. And they that paſſed by, railed on him, wagging their heads and ſaying,

Ah, thou that deſtroyeſt the Temple, and buildeſt it in three daies, ſave thy ſelf and come down from the croſſe.

Likewiſe alſo the chief Prieſts, mocking ſaid among themſelves with the Scribes,

He ſaved others, himſelf he cannot ſave.

The like Sarcaſme you ſhall finde in Nahum, 3. 1, 14. and Mat. 27. 29, 42.

Paræmia,

PAræmia, παροιμία, [paroimia] *proverbium, adagium, vulgare dictum*: A Proverbial ſpeech or Proverb, applyed to things and time; derived from παροιμάζομαι [paroimiazomai] *proverbialiter loquor*, to ſpeak Proverbially or in Proverbs.

This form of ſpeech is a kinde of an Allegory, or the continuation of a Trope in a ſpeech *in ſpecie*, wherein a reſpect is had to the common uſe, and ſo it is called a Proverb: or as others define it,

It is a comparative ſpeech or ſimilitude which is wont to be in Proverbs, or (as it were) a ſentence bearing rule, as having the chief place in a ſentence, and by its gravity rendering the ſame more illuſtrious, clear and excellent.

a Æthiopem lateremve lavare: *Paræmia dicta eſt.* Farnaby.

a. *Æthiopem aut laterem lavare* (*i. e.*) *fruſtra laborare.*

Contra ſtimulum calces; thou kickſt againſt the prickes; *i. e. repugnando tibi ipſi, non adverſario noces, ut facit qui contra ſtimulum calcat.*

Lupum auribus teneo: I hold a wolf by th' ears; (*i. e.*) *dubius ſum utrum inceptum peragam, an eo deſiſtam, veluti qui lupum auribus tenet.*

Note that he that will underſtand proverbs muſt mark their oppoſition,

Engliſh Examples of Paræmia.

He that makes his fire with hay, hath much ſmoke and little heat:

Whereby is intimated, That many words and little matter render men weary, but never the wiſer.

All are not thieves that dogs bark at:

Declaring that ill tongues do as well ſlander good men, as ſpeak truth of the evil.

The ſweeteſt Roſe hath his Thorn:

Whereby is ſignified that the beſt man is not without his fault.

Many drops pierce the Marble ſtone:

Declaring the excellency of conſtancy and perſeverance in a good matter.

Scriptural Examples.

Exod 11. 7. But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt, *&c.* Which proverb denotes their great peace and tranquillity.

Prov. 14. 4. Where no Oxen are, the crib is clean; but much increaſe is by the ſtrength of the Ox.

Ezek. 16. 44. Behold every one that uſeth Proverbs, ſhall uſe this Proverb againſt thee, ſaying,

ſaying, As is the mother, ſo is her daughter, *&c.*

A Proverb is a Comparative ſpeech, as in Gen. 10. 9. He was a mighty Hunter before the Lord, wherefore it is ſaid, even as *Nimrod* the mighty Hunter before the Lord, *&c.*

Jer. 31. 29. They ſhall ſay, The fathers have eaten a ſowre grape, and the childrens teeth are ſet on edge.

2 Pet. 2. 22. The dog is turned to his own vomit again, and the ſow that was waſhed to her wallowing in the mire.

Eſth. 1. 22. Every man ſhould bear rule in his own houſe.

See Luk. 4. 23, *&c.* Prov. 19. 15. Sloth-ſulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger. Prov. 21. 17.

ÆNigma, αἴνιγμα, [*ainigma*] *oratio verborum involucris tecta*: A riddle or dark ſaying, derived from αἰνίττω, [*ainitto*] *obſcurè loquor, aut rem involucris tego*, to ſpeak obſurely, or to hide a thing in dark ſayings: But it is rather derived from αἶνος, [*ainos*] which (*inter alia*) denotes a ſaying worthy of praiſe and admiration.

Ænigma is a kinde of an Allegory, differing only in obſcurity, and may not unfitly be compared to a deep mine, the obtaining of the metal whereof requires deep digging; or to a dark night, whoſe ſtars are hid with thick clowds.

If there be a ſingular obſcurity in a Trope continued, it is called an *Ænigma*, for that it renders a queſtion obſcure, or a ſpeech knotty, and as it were wrapped in: or,

It is a ſentence or form of ſpeech, whereof for the darkneſs, the ſenſe may hardly be gathered.

Farnaby. Ænigma obſcuris latitur ſententia verbis.
Filiolas Cadmi profert Nilotis arundo,
Quas ſerit è Cnidio diſtillans ſepia nodo.

In Engliſh thus.

Cadmus his daughters fram'd *Nilotis* quill,
Whilſt *Sepia* doth from *Cnidian* knot diſtill.

(*i. e.*) he writes love-letters in Greek.

Explained thus,

Cadmus being the firſt finder out of divers of the Greek Letters, they are by a Metonymie of the Efficient called his Daughters: And *Cadmus* his daughters here by a Catachreſtical Metaphor ſignifie the Greek Letters.

Nilotis Quill fram'd Greek letters; for *Nilotis* Pen, *&c.* by a Metonymie of the Matter.

Nilus is the name of a River in Egypt; by the ſide whereof Reeds grow; which are here called *Nilotis* Quill by a Catachreſtical Metaphor: alſo *Sepia* a fiſh, whoſe blood is as black as ink, alſo black liquor, *&c.* here put for ink by *Synecdoche Speciei* or a Metaphor.

Cnidus

Cnidus a City where *Venus* the Goddeſs of Love was worſhipped; here put for *Venus* by *Antonomaſia*, or *Synecdoche Generis*, and *Venus* for Love, by a Metonymie of the Efficient.

Mitto tibi [a] *Lunam*, [b] *Solem ſimul &* [c] *canis iram*,
Quæ reddas à te, dulcis amice, precor.
[a]. ☾ [b]. ☉ [c]. ℞
id eſt, ex Corde te ſaluto.

Auri [b] *Sacra* [c] *fames mortalia* [d] *pectora perdit.*

[a] *Aurum pro aureis nummis, per Metonymiam Materiæ.*

[b] *Sacrum pro exſecrando, per Ironiam ſeu Antiphraſin.*

[c] *Fames pro deſiderio, per Metaphoram.*

[d] *Pectus pro homine, per Synecdochen partis.*

Quid hoc eſſe cenſes?

Non ego de toto mihi corpore vendico vires,
At Capitis pugnâ nulli certare recuſo,
Grande mihi Caput eſt, totum quoq; pondus in ipſo.
Malleus eſt Fabilis.
Dic quibus in terris & eris mihi magnus Appollo
Tres pateat Cœli ſpacium non amplius ulnas.

Quid hoc eſſe exiſtimas?

Sum nondum dira confectus morte, ſepultus
Haud urnâ, haud ſaxum, non humus ulla tegit;
Et loquor, & ſapio, & vitalibus abdicor auris,
Meq; capit vivus, meq; vehit tumulus.

Hic nodus nihil nobis faceſſet negotii amplius, ſi Jonæ hiſtoriam diligenter excuſſerimus, & cum hoc Ænigmate contulerimus: Is enim ex ventre Orcæ (piſcis) ſeu, ut ipſe exiſtimavit, ex medio Orci hoc ſibi epitaphium vere ponere potuiſſet

Engliſh Examples of Ænigma.

I conſume my mother that bare me, I eat up my nurſe that fed me, then I die, leaving them all blind that ſaw me.

This is meant of the flame of a Candle, which when it hath conſumed both wax and wick, goes out, leaving them in the dark that ſaw by it.

Ten thouſand children beautiful of this my body bred,
Both ſons and daughters finely deckt, I live, and they are dead:
My ſons were put to extreme death by ſuch as lov'd them well,
My daughters dy'd in extreme age, but where I cannot tell.

By the Mother, underſtand a Tree, by the ſons and daughters underſtand the fruit, and leaves; by the ſons being put to death by ſuch as loved them well, underſtand thoſe that gathered and eat the fruit; by the daughters death in age, underſtand the leaves falling off by the returning of the ſap to the Root in Autumn, *&c.*

Anatomie of wonders great I ſpeak, and yet am dead,
Men ſuck ſweet juyce from theſe black veins which Mother Wiſdom bred.

By Anatomie of wonders, *&c.* underſtand a book; by the ſweet juyce, inſtruction; and by the black veins, the letters and lines in the book.

An

An Arithmetical Ænigma.

Suppoſe 30 Maleſactors, *viz.* 15 Engliſh men, and 15 Turks are adjudged to be executed for Piracie, and that the Sheriff hath (after this ſentence) power given him to ſave one half of theſe Maleſactors, but muſt execute every ninth man; I demand how he may place them in ſuch order and rank, as that he may execute all the Turks, and preſerve the Engliſh men?

Let him place them by this verſe following, and for that he would ſave the Engliſh, let him begin with them; for that o is the firſt vowel mentioned here, let him place or ranck four of the Engliſh men, it being the fourth vowel, *&c.*

Let o ſignifie the Engliſh man, and 1 the Turk.

Populeam Virgam mater Regina tenebat.
4.5.2.1. 3. 1. 1.2. 2.3.1. 2.2.1.

—oooo1111oo1ooo1o1oo111o11o1oo-

But if the Sheriff had been to have executed every tenth man:

He ſhould place them by this verſe,

Rex Paphi cum Gente bona dat ſigna Serena.
2. 1. 3 5. 2.2.4 1. 1. 3. 1. 2.2.1.

—oo1ooo1111o11o1ooo1o111o11oo1 --

But if the Sheriff were to execute every 2. 3. or any number of the men between two and ſixteen, I ſhall (ſince Art is ſilent herein) inſert a Mechanical way for the ready performing the ſame: and ſhall give one Preſident which followed (*mutatis mutandis*) will lead to the accompliſhment of your deſire in any the reſt of theſe queſtions: *viz.* Suppoſe the Sheriff had been to have executed every fifth man: firſt repreſent the 30 malefactors by 30 ciphers, or what characters you pleaſe, then cancel with your pen every fifth of them till you have cancelled half of them, then have you the direct order of placing the men before your eye; for the ciphers or characters cancelled repreſent the Turks to be executed, and the other uncancelled thoſe that are to eſcape.

Scriptural Examples of Ænigma.

Gen. 40. & 41. chap. The dreams and viſions there of *Pharaohs* chief Butler and chief Baker, as likewiſe *Pharaohs* own dreams were Ænigmatical; The ſignifications whereof were expounded by the Spirit of wiſdom and Revelation in *Joſeph*, as appears by Gen. 40 12, 13, 18, 19. Gen 41. 26, 27, *&c.*

Dan. 4. 10, 11, *&c.* We have *Nebuchadnezzars* viſion, which is alſo Ænigmatical.

Thus were the viſions of mine head in my bed: I ſaw, and behold a Tree in the midſt of the earth, and the height thereof was great,

great, the tree grew and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the ends of the earth, the leaves thereof were fair, and the fruit thereof much, and it was meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, *&c.* which *Daniel* by the Spirit of the Lord opens in the ſame chapter.

In Judg. 14. 14. we have *Samſons* Riddle; Out of the eater came forth meat, and out of the ſtrong, ſweetneſſe.

Iſa. 11. 1, 2. And there ſhall come forth a rod out of the ſtem of *Jeſſe*, and a branch ſhall grow out of his roots: and the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and might, *&c.*

See Ezek. 17. 2. & 26. chap. of the Proverbs, and divers other chapters in that Book, you ſhall find divers riddles and dark ſayings, and the ſame opened and explained in the demonſtration of the ſame Spirit of wiſdom they were propoſed.

Figures of a word: ſee pag. 5. & 6.

EPizeuxis, ἐπιζεῦξις, *Adjunctio*, a joyning together of the ſame word or ſound: derived from ἐπιζεύγνυμι, [*epizeugnumi*] *conjungo*, to joyn together.

Epizeuxis is a figure of a word, whereby a word

word is geminated and repeated by way of Emphaſis, and uſually without interpoſition of any other word; or it is the repetition of the ſame word or ſound likewiſe, when one or more words intervene by Parentheſis.

This figure ſerves to the Emphatical ſetting forth of the vehemency of the affections and paſſions of the mind.

Farnaby. Ejuſdem ſit Epizeuxis repetitio vocis:
Ah Corydon, Corydon, me, me bella, horrida bella.
Talis amor Daphnim (qualis cum feſſa juvencam
Per nemora atq; altos quærendo bucula lucos, &c.
Talis amor teneat, nec ſit mihi cura mederi.

This Figure is twofold: *viz.*

1. In part of a word, which is { 1. in the beginning / 2. in the end } of a Sentence.
2. In a whole word,

1. In part of a word in the beginning of a Sentence: as,

O utinam poſſem populos reparare paternis
Artibus; atq; animos formatæ infundere terræ!

2. In a part of a word in the end of a ſentence: as,

Titus Annius ad illam peſtem comprimendam, extinguendam, funditus delendam natus eſſe videtur.

2. In

2. In a whole word; as,

Ipſa ſonant arbuſta, Deus, Deus ille. Menalca.
Si, niſi quæ facie poterit te digna videri,
Nulla futura tua eſt, nulla futura tua eſt.
Excitate, excitate eum, ſi poteſtis, ab inferis.

Engliſh Examples of Epizeuxis.

Thus *Cicero* to *Anthony*;

Thou, thou, *Anthony* gaveſt cauſe of civil war to *Cæſar*, willing to turn all upſide down.

Thus *Virgil*,

Ah *Corydon*, *Corydon*, what madneſſe hath thee moved?

O let not, let not from you be poured upon me deſtruction.

It is not (believe me) it is not wiſdom to hazard our ſalvation upon ſo weak a ground as mans opinion.

Terrors, terrors upon terrors laid hold on me.

Scriptural Examples.

Iſa. 51. 9. Awake, awake, put on ſtrength, Oh arm of the Lord, *&c.*

Matth. 23. 37. Oh Jeruſalem, Jeruſalem, thou that killeſt the Prophets, *&c.* here the word is geminated to expreſſe the ardency of the ſpeakers affections.

Iſa 52. 1. Awake, awake, put on thy ſtrength,

ſtrength, O Zion, &c. ſee Iſa. 51. 17, 12, 38, 19, 40, 1. Judg. 5. 12.

Ezek. 21. 9, 27. A ſword, a ſword, is ſharpened, &c.

I will overturn, overturn, overturn it, &c. (*i. e.*) I will certainly overturn it.

Thus *David* bewaileth the death of his ſon *Abſalom*, in 2 Sam. 18. 33. O my ſon *Abſalom*, my ſon, my ſon *Abſalom*: would God I had dyed for thee, O *Abſalom* my ſon, my ſon.

This you may find ſometimes by way of Amplification, as Pſal. 145. 18. The Lord is nigh to all that call upon him, even to all that call upon him in truth, ſo Pſal. 68. 12. & Joel 3. 14.

And ſometimes alſo by way of Tranſition; as, Hoſ. 2. 21, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn, &c.

ANadiploſis, ἀναδίπλωσις, *Reduplicatio*, Reduplication, or redoubling, derived from ἀνὰ, *re*, again, & διπλόω, [*diploo*] *duplico*, to double.

A figure whereby the laſt word or ſound of the firſt clauſe is repeated in the beginning of the next.

Farnaby. Eſt Anadiploſis quoties ex fine prioris (tis. Membri, Principium ſit dictio prima ſequen- *Pierides, vos hæc facietis, maxima Gallo:*

Gallo,

Gallo, cujus amor tantum mihi ereſcit in boras.
Spectatum veniunt, veniunt ſpectentur ut ipſi.

Engliſh Examples.

With death, death muſt be recompenſed.
On miſchief, miſchief muſt be heapt.
Let us at any rate buy the truth; Truth will make us no loſers.
Prize wiſdom, wiſdom is a jewel too precious to be ſlighted.

Scriptural Examples of Anadiploſis.

Iſa. 30. 9. This is a rebellious people, lying children, children that will not hear the law of the Lord.
Deut. 8. 7. For the Lord thy God bringeth thee into a good land, a land of brooks of water, *&c.*
Rom. 14. 8. If we live, we live unto the Lord; if we die, we die unto the Lord, *&c.*
Pſal. 48. 8. As we have heard, ſo have we ſeen in the City of our God, God will eſtabliſh it, *&c.*
See Pſal. 122. 2, 3. Our feet ſhall ſtand within thy gates oh Jeruſalem: Jeruſalem is builded, as a City; ſee the 5. verſe of the ſame Pſalm. Pſal. 145. 18. Jer. 2. 13. 12. 11. Luk. 7. 31, 32. Pſal. 9. 8, *&c.*

Climax, Κλίμαξ, *Gradatio*, Gradation, or a climbing by ſteps; derived from Κλίνω, [*clino*] *reclino*, *acclino*, to bend towards or incline to, for that its aſcending is riſing upwards, and its deſcending, declining or turning away.

Gradation is a kind of *Anadiploſis*, by degrees making the laſt word a ſtep to a further meaning:

It is a figure when a gradual progreſſe is uſed in the ſite or placing of the ſame word; or

When the ſucceeding clauſes of a ſentence tranſcend each other by divers degrees, or ſteps of the ſame ſound.

Farnaby. Continua ſerie eſt repetita Gradatio Climax:
Quod libet, id licet his; & quod licet, id ſatis audent:
Quodq; audent faciunt; faciunt quodcunq; moleſtum eſt.
Mars videt hanc, viſamq; cupit, potiturq; cupita.

Nec verò ſe populo ſolum, ſed Senatui commiſit: nec Senatui modo, ſed etiam publicis præſidiis & armis: nec his tantum ſed, ejus poteſtati, cui Senatus totam Rempub. commiſit.

Pulchrum eſt bene dicere, pulchrius bene ſentire, pulcherrimum bene facere.

Engliſh

Engliſh Examples of Gradation.

His arm no oftner gave blows, then the blows gave wounds, then the wounds gave death.

Your words are full of cunning, your cunning of promiſes, your promiſes of wind.

A young man of great beauty, beautified with great honour, honoured with great valour.

You could not enjoy your goods without Government, no Government without a Magiſtrate, no Magiſtrate without obedience, and no obedience, where every one upon his private paſſion interprets the rulers actions.

Out of idleneſs comes luſt; out of luſt, impudence; out of impudence, a contempt of whatſoever is good.

Scriptural Examples.

Matth. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.

Rom. 5 3, 4, 5. Knowing that tribulation worketh patience, and patience experience, and experience hope, &c.

2 Pet. 1. 5, 6, 7. Add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and

and to patience godlineſs, and to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe love.

1 Cor. 11. 3. The head of every man is Chriſt, and the head of the woman is the man, and the head of Chriſt is God, &c.

Rom. 8. 30. Whom he predeſtinated, them alſo he called; and whom he called, them alſo he juſtified; and whom he juſtified, them alſo he glorified.

See Rom. 10. 14, 15.

1 Cor. 3. 22, 23. All are yours, you are Chriſts, and Chriſt is Gods.

ANaphora, ἀναφορὰ, *Relatio*, Relation, or a bringing of the ſame again; derived from ἀναφέρω, [*anapharro*] *refero*, to bring again, or rehearſe.

It is the repetition of a word of importance and effectual ſignification: or,

It is a figure when ſeveral clauſes of a ſentence are begun with the ſame word or ſound.

Barnaby. Diverſis membris frontem dat Anaphora eandem.

Ter conatus ibi collo dare brachia circum;
Ter fruſtra comprenſa manus effugit imago.
Tu pugnare potes, mihi ſacri eſt conſilii vis:
Tu vires ſine mente geris, mihi cura futuri eſt.
Sic oculos, ſic ille manus, ſic ora movebat.

Engliſh

Engliſh Examples.

You whom vertue hath made the Princeſs of felicity, be not the Miniſter of ruine; you whom my choyce hath made the Load-ſtar of all my ſublunary comfort, be not the rock of my ſhipwrack.

An example of Cicero in the praiſe of Pompey.

A witneſſe is *Italy*, which *Lucius Sylla* being Victor confeſſed, was by this mans counſel delivered; A witneſſe is *Africa*, which being oppreſt with great Armies of enemies, flowed with the blood of ſlain men: A witneſſe is *France*, through which a way was made with great ſlaughter of Frenchmen for our Armies into *Spain*: A witneſſe is *Spain*, which hath very often ſeen, that by this man many enemies have been overcome and vanquiſhed.

Scriptural Examples of Anaphora.

Pſal. 29. 4, 5. The voyce of the Lord is powerful; The voyce of the Lord is full of Majeſtie; The voyce of the Lord breaketh the Cedars, *&c.*

Jer. 8. 2. Whom they loved, whom they ſerved, whom they ran after, whom they ſought, whom they worſhiped, *&c.*

1 Cor. 1. 20. Where is the wiſe? where

is the Scribe? where is the diſputer of this world? &c.

Pſal. 118. 8, 9. Better it is to truſt in the Lord, then to put confidence in man; better it is to truſt in the Lord, then to put confidence in Princes, &c.

Jer. 50. 35, 36, 37. A ſword is upon the Caldeans, &c. a ſword is upon the lyars, &c. a ſword is upon her mighty men, &c.

See Rom. 8. 38. Pſal. 27. 1. 118. 2, 4. 124. 1, 2. 148. 1, 2, 3. 150. 1. Ezek. 27. 12. 15. Rom. 1. 21, 22. Amos 1. 3, 6, 9.

EPISTROHPE, ἐπιστροφὴ, *Converſio*, Converſion, or a turning to the ſame ſound, or a changing of courſe, derived from ἐπὶ, [*epi*] *propè* near to, and στρέφω, [*ſtrepho*] *verto*, to turn or change.

It is a repetition of the ſame word or ſound in the ends of divers members of a ſentence.

See *Homœoteleuton.* A figure when divers ſentences end alike, or when divers clauſes end with the ſame word or words.

Farnaby. Complures clauſus concludit Epiſtrophe eodem

Dicto: *Crede mihi, ſi te quoq; pontus haberet;*
Te ſequerer conjux, & me quoq; pontus haberet.
Surgamus, ſolet eſſe gravis cantantibus umbra:
Juniperi gravis umbra: nocent & frugibus umbræ.

Engliſh

Engliſh Examples.

Ambition ſeeks to be next to the beſt; after that, to be equall with the beſt: then, to be chief and above the beſt.

Where the richneſſe did invite the eyes, the faſhion did entertain the eyes, and the device did teach the eyes.

We are born to ſorrow, paſſe our time in ſorrow, end our days in ſorrow.

Either arm their lives, or take away their lives.

Since the time that concord was taken from the city, liberty was taken away, fidelity was taken away, friendſhip was taken away.

Scriptural Examples of Epiſtrophe.

1 Cor. 13. 11. When I was a childe, I ſpake as a childe, I underſtood as a childe, I thought as a childe.

Pſal. 115. 9, 10, 11. Oh Iſrael, truſt in the Lord, he is their help and their ſhield: O houſe of *Aaron* truſt in the Lord, he is their help and their ſhield: Ye that fear the Lord, truſt in the Lord, he is their help and their ſhield.

Matth. 7. 22. Have we not propheſied in thy name? have we not caſt out Devils in thy name? and done miracles in thy name?

2 Cor. 11. 22. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of *Abraham?* ſo am I.

See Joel 2. 26, 27. Ezek. 33. 25, 26, 27. Ezek. 36. 23, 24, 25, &c. Amos 4. 6, 8, &c. Hag. 2. 8, 9. Lam. 3. 41, &c.

SYMPLOCE, συμπλοκὴ, *Complexio*, *Complicatio*, an agreement of words in a ſentence, or Complication or folding together, derived from συμπλέκω, [*ſympleco*] *Complico*, *Connecto*, to wrap or couple together.

Symploce is the joyning together of *Anaphora* & *Epiſtrophe*.

A figure when ſeverall ſentences or clauſes of ſentences have the ſame beginning, and the ſame ending; or when all our beginnings and all our endings are alike.

Farnaby. Symploce eas jungit complexa utramq; figuram.

Quam bene, Caune, tuo poteram nurus eſſe parenti?
Quam bene, Caune, meo poteras gener eſſe parenti?

Engliſh Examples.

An Example of *Cicero*:

Him would you pardon and acquit by your ſentence, whom the Senate hath condemned, whom the people of *Rome* have condemned, whom all men have condemned.

O cruel death, why haſt thou taken away my choice, my dear choyce, my deareſt and moſt beloved choyce, and hid her in the dark,

dark, where I cannot finde her?

Can the Hoſt of Heaven help me? can Angels help me? can theſe inferior creatures help me?

Scriptural Examples of Symploce.

Pſal. 47. 6. Sing praiſes to our God, ſing praiſes: Sing praiſes to our King, ſing praiſes.

Pſal. 118. 2, 3, 4. Let Iſrael now ſay, that his mercy endureth for ever; let the houſe of *Aaron* now ſay, that his mercy endureth for ever, *&c.*

Rom. 14. 8. Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live therefore or die, we are the Lords.

See Pſal. 136 1, 2, 3. Jer. 9 23. 1 Cor. 12. 4, 5, 6. 1 Cor. 14. 15. 2 Cor. 9. 6, *&c.*

EPANALEPSIS, ἐπανάλημψις, *Reſumptio*, a taking back: derived from ἐπὶ, [*epi*] after, ἀνὰ, [*ana*] again, and λαμβάνω, [*lambano*] *accipio*, to take, from whence λῆψις, [*lepſis*] *acceptio*, a taking.

Epanalepſis is the ſame in one ſentence, which *Symploce* is in ſeveral.

A figure, when (for elegancies ſake) a ſentence is begun and ended with the ſame word, or ſound.

Farnaby. Incipit & voce exit Epanalepſis eadem:
Pauperamet caute, timeat maledicere pauper.
Una dies aperit, conficit una dies.

Vidimus tuam victoriam præliorum exitu terminatam, gladium vagina vacuum non vidimus.

Engliſh Examples.

Severe to his ſervants, to his children ſevere.

His ſuperior in means, in place his ſuperior.

In ſorrow was I born, and muſt die in ſorrow.

Unkindneſs moved me, and what can ſo trouble me, or wrack my thoughts as unkindneſſe?

At midnight thou wentſt out of the houſe, and returnedſt again at midnight.

Scriptural Examples of Epanclepſis.

Phil. 4. 4. Rejoyce in the Lord always, and again I ſay rejoyce.

2 King. 18.33. My ſon *Abſalom*, my ſon, *&c.*

1 Cor. 3. 21.22, All things are yours, *&c.* whether things preſent, or things to come, all are yours.

See 2 Cor. 4.3. Pſal. 8.1,9. Pſal. 46.1, *& ult.*

EPA-

EPANODOS, ἐπάνοδος, * *Regreſſio*, regreſſion, or turning back: derived from ἐπὶ, [*epi*] again, and ἄνοδος, [*anodos*] *aſcenſus*, an aſcending or climbing up, which is derived from ἀνὰ, [*ana*] and ὁδὸς, [*hodos*] *via*, a way.

* *Cum per eadem recurrimus, verba inverſo ordine relegentes.* When we return back again by the ſame words; reading again the words in a clean contrary order.

Epanodos is a figure whereby the like ſound is repeated in the beginning and ending of divers ſentences, (an *Anadiploſis* intervening): or,

When the words of a ſentence are turned upſide down, or as I may ſay, repeated backward; the ſame ſound being repeated in the beginning and middle, in the middle and end.

Prima velut mediis, mediis ita Epanodos ima
Conſona dat repetens: *Crudelis tu quoq; mater;*
Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoq; mater. *Farnaby.*

Thus in Engliſh,

Whether the worſt, the child accurſt,
or elſe the cruel mother?
The mother worſt, the child accurſt,
as bad the one as th' other.

Nec ſine ſole ſuo lux, nec ſine luce ſua Sol.

Eloquentia non ex Artificio, ſed Artificium ex Eloquentia natum.

Hermogenes inter pueros Senex, inter Senes puer.

Engliſh Examples of Epanodos.

Men venture lives to conquer; ſhe conquers lives without venturing, *&c.*

Parthenia deſired above all things to have *Argalus*; *Argalus* feared nothing but to miſs *Parthenia.*

Terence. I never ſaw a fray more unequally made then that, which was between us this day, I with bearing the blows, and he with giving them, till we were both weary.

Account it not a purſe for treaſure, but as a treaſure it ſelf worthy to be purſed up, *&c.*

Unlawful deſires are puniſhed after the effect of enjoying; but impoſſible deſires are puniſhed in the deſire it ſelf.

Shew'd ſuch fury in his force, ſuch ſtay in his fury.

Scriptural Exomples.

Iſa. 5. 20. Woe unto them, who call good evill, and evill good; who put darkneſſe for light, and light for darkneſſe, *&c.*

2 Cor. 2. 15, 16. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh; to the one we are the ſavour of death unto death; and to the other, the ſavour of life unto life.

Joh. 8. 47. He that is of God, heareth Gods Word, ye therefore hear it not, becauſe ye are not of God.

Ezek.

Ezek. 35. 6. I will prepare thee unto blood, and blood ſhall purſue thee; except thou hate blood, even blood ſhall purſue thee.

See Rom. 7. 19. Gal. 2. 16. Ezek. 7. 6, 7. 2 Cor. 2. 10. Pſal. 114. 3, 4, 5, 6. Ezek. 32. 16. 2 Theſ. 2. 4, &c.

PARONOMASIA, παρονομασία, *agnominatio*, Agnomination, or likeneſs of words: derived from παρὰ, [*para*] which in compoſition, ſignifies amiſs, or with ſome alteration and ὄνομα, [*onoma*] *nomen*, a name: or from παρονομάζω, [*paronomazo*,] *agnomino*, to change, or allude to a name or word.

Agnomination is a pleaſant ſound of words, or a ſmall change of names; or it is a preſent touch of the ſame letter, ſyllable, or word with a different meaning.

A figure when by the change of one letter, or ſyllable of a word, the ſignification thereof is alſo changed.

Voce parum mutata alludit ſignificatum Paronomaſia: *tu prædo, non prætor.* —— *Farnaby.*

Agnominatio dicitur quæ fit ſimilitudine aliquâ vocum & vicinitate quaſi verborum:
That is *Agnomination* which is made by any reſemb'ance, and as it were by the neighbourhood and nighneſſe of words.

Quis Locus aut Lacus? —— *Ab aratore orator.*
Non emiſſus ex urbe, ſed immiſſus in urbem eſſe videatur. *Video*

Video me a te circumveniri, non conveniri.
Inceptio eſt amentium, haud amantium.
Tibi parata erunt verba, huic verbera.
Nata ſalo, ſuſcepta ſolo, patre edita cœlo.
In ſtadio & ſtudio virtutis. —— *ab Exordio ad Exodium.*

Engliſh Examples of Agnomination.

Be ſure of his ſword, before you truſt him of his word.

Wine is the blood of the vine.

Hardly any Treaſon is guided by reaſon.

Friends turned fiends.

You are like to have but a bare-gain out of this bargain.

So fine a landerer ſhould not be a ſlanderer.

Bolder in a buttery then in a battery.

A fit witneſſe, a fit witleſſe.

She went away repining, but not repenting.

Alas, what can ſaying make them believe, whom ſeeing cannot perſwade?

This is no ſtumbling, but plain tumbling.

Such errors will cauſe terrors.

Scriptural Examples.

2 Cor. 10. 3. Though we walk in the fleſh, yet doe not we war after the fleſh.

2 Cor. 6. 9. As unknown and yet known, *&c.*

Pſal.

Pſal. 21. 7. *In te confiſi, numquam confuſi.*
See Iſa. 5. 7.
Rom. 2. 1. *In quo alium damnas, teipſum condemnas.*
See 2 Cor. 4. 8, 9.
Matth. 8. 22. Let the dead burie the dead, *&c.*

ANTANACLASIS, ἀντανάκλασις, *Reciprocatio*, Reciprocation or bearing back, derived from ἀντανακλάω, [*antanaclao*] *reciproco*, *refringo*, to goe back or bear back.

It is a various ſignification of the ſame word:

A figure when the ſame word is repeated in a divers if not in a contrary ſignification; It is alſo a retreat to the matter at the end of a long parentheſis.

——————*Amari*
Me juvat, Antanacliſis erit, *ſi nil ſit amari.*
Veniam, ſi Senatus det veniam.

Engliſh Examples.

Care for thoſe things in your youth which may in old age diſcharge you of care.

Care in the firſt place ſignifies to provide, in the laſt, the ſolicitude and anxiety of the minde.

In thy youth learn ſome craft, that in old age thou mayſt get thy living without craft.

Craft

Craft in the firſt place, ſignifies ſcience, or occupation; in the ſecond, deceit or ſubtilty.

* Thus it is a Retreat at the end of a Parentheſis.

* Shall that heart (which does not only feel them, but hath all motion of his life placed in them) ſhall that heart I ſay, *&c.*

Scriptural Examples of Antanaclaſis.

Matth. 26. 29. I will not drink henceforth of this fruit of the vine, untill that day, when I drink it new with you in my Fathers Kingdom, *&c.*

Here the firſt word (Drink) hath a literal or proper ſignification, but the later, a Metaphorical acceptation, concerning their partaking together of the joys of heaven.

John 1. 10. The world was made by him, and the world knew him not, *&c.*

The former word (world) notes the whole univerſe; the later, the unbelieving men, who are of the world.

Thus in Matth. 13. 33. Leaven ſignifies the nature of the Goſpel, and in Mat. 16. 6, 12. hereſie and ſuperſtition; and in 1 Cor. 5. 6, 7, 8. ſinful corruption.

Matth. 8. 22. Let the dead bury their dead, *&c.*

See Matth. 10. 39. Luk. 6. 26, *&c.* Joh. 4. 13, 14. Iſa. 59. 18.

PLOCE

PLOCE, πλοκὴ, *nexus*, *contextus*, binding together, or a continuation without interruption: derived from πλέκω, [*pleco*] *necto*, to knit or bind together.

A figure when a word is by way of Emphasis so repeated, that it denotes not only the thing signified, but the quality of the thing:

Hereby the proper name of any man well known, being repeated, signifies the nature and permanent quality of the man, whose name it is.

Est; Ploce: *Corydon, Corydon est tempore ab illo.* *Farnaby.*
Hic consul est verè consul.
Talis mater erat, si modò mater erat.
Tot homines adfuerunt, si modo homines fuerunt.

English Examples of Ploce.

Josephus speaking of our Saviour, saith, There was a man called Jesus, if it be lawful to call him a man.

Bread is bread indeed to a hungry stomach.

In that great victory *Cæsar* was *Cæsar*, (*i e*) a serene Conquerer.

What man is there living, but will pity such a case? if he be a man: the last word (man) imports that humanity or compassion proper to mans nature.

Physitian

Phyſitian heal thy ſelf, if thou art a Phyſitian, (*i. e.*) if thou haſt the skill and ſcience of Phyſick.

Scriptural.

Gen. 27, 36. *Eſau* ſpeaking of his brother *Jacob*, ſaith, Is he not rightly called *Jacob*, for he hath ſupplanted me theſe two times?

POLYPTOTON, πολύπτωτον, *variatio caſuum, aut multos caſus habens*, variation of caſes, a ſmall change of the termination or caſe: derived from πολὺ, [*poly*] *variè*, variouſly, and πτῶτον [*ptoton*] *cadens*, falling out, which is derived from πτόω, [*ptoo*] *cado*, to fall.

Polyptoton is a repetition of words of the ſame lineage, that differ only in termination, and it is made by changing (1) the Mood, (2) the Tenſe, (3) the Perſon, (4) the Caſe, (5) the Degree, (6) the Gender, (7) the Number, (8) the part of Speech.

It is a kinde of Gradation, for it is continued by its degrees in words unlike, as an *Anadiploſis* is in like words:

A figure when ſeveral caſes of the ſame noune, and tenſes of the ſame verb, are uſed in conjoyned clauſes;

Farnaby. Eſto Polyptoton, vario ſi dicto caſu
Conſonet: *arma armis: pede pes, denſuſq; viro vir.*

Enſe

Enſe minax enſis, pede pes, & cuſpide cuſpis.
Cedere juſſit aquam, juſſa receſſit aqua.
Labor labori laborem adſert.
Quid facies facies Veneris cùm veneris antè?
Ne ſedeas, ſed eas: ne pereas per eas. *In Symploce.*

Engliſh Examples.

His faultie uſing of our faults.

Exceedingly exceeding.

Sometimes the ſame word in ſeveral caſes, as, for fear, concealed his fear.

Sometimes the ſame Adjective in ſeveral compariſons.

Much may be ſaid in my defence, much more for love, and moſt of all for that incomparable creature, who hath joyned me and love together.

Scriptural Examples of Polyptoton.

Gen. 50. 24. The Lord when he viſiteth in viſiting will viſit you.

Rom. 11. 36. For of him, and through him, and to him are all things, *&c.*

Eccleſ. 12. 8. Vanity of vanities, all is vanity.

Gal. 2. 19. For I through the Law am dead to the Law, *&c.*

Dan. 2. 37. Thou O King art a King of Kings, *&c.*

John 3. 13. No man hath aſcended up to heaven, but he that came down from heaven,

heaven, even the Son of man which is in heaven. 1 John 1.1. 1 Cor. 9.22.

1 Joh. 3.7. He that doth righteouſneſſe is righteous as he is righteous.

See 2 Tim. 3.13. Heb. 6 14. Joh. 17.25, Iſa. 24.16. Hoſ. 10.1. Micah 2.4, *&c.* Iſa. 19.2.

HYPOTYPOSIS, ὑποτύπωσις, *Repræſentatio*, Repreſentation, is derived from ὑποτύπω, [*hypotypoo*] *repræſento, per figuram demonſtro*, to repreſent, or by figure to delineate, or draw the lively effigies of a thing.

Hypotypoſis is a repreſenting of a thing unto the eye of the underſtanding, ſo that it may ſeem rather to be felt or enjoyed then ſpoken of and expreſſed.

A figure when a whole matter is expreſſed ſo particularly, and in order, that it ſeems to be repreſented unto ocular inſpection; or when the whole image and proportion of things is as it were painted out in words.

Farnaby.
[a] See *Pathopeia.*
[b] See *Chronographia.*
[c] See *Diatypoſis.*

Res, loca, perſonas, [a] affectus, [b] tempora, geſta,
Exprimit, atq; oculis quaſi ſubjicit [c] Hypotypoſis.

Convivii luxurioſi Deſcriptio.

Videbar videre alios intrantes, alios verò exeuntes; quoſdam ex vino vacillantes, quoſdam heſterna

ſternâ potatione oſcitantes: verſatur inter hos Gallius, unguentis oblitus; redimitus coronis: humus erat immunda, lutulenta vino, coronis languidulis, & ſpinis cooperta piſcium.

Quid plus videret, qui intraſſet?

Engliſh Examples of Hypotypoſis.

There were hils which garniſhed their proud heights with trees, humble valleys, whoſe low eſtate ſeem'd comforted with refreſhing of ſilver rivers; meadows enamel'd with all ſorts of eye-pleaſing flowers; thickets, which being lined with moſt pleaſant ſhade, were witneſſed ſo to by the chearful diſpoſition of many well tun'd birds; each paſture ſtored with ſheep, feeding with ſober ſecurity, while the pretty lambs, with bleating oratory, craved the dams comfort; Here a ſhepheards boy piping, as though he ſhould never be old, there a young ſhepheardeſſe knitting, and withall ſinging, and her hands kept time with her voices muſick; A ſhew as it were of an accompaniable ſolitarineſſe, and of a civil wildeneſſe.

It is a place which now humbling it ſelf in fallowed plains, now proud in well husbanded hils, marries barren woods to cultivated valleys, and joyns neat gardens to delicious fountains, *&c.*

Scriptural Examples.

Thus Apoſtaſie and rebellion is elegantly deciphered and character z d in

Iſa. 1. 5, 6. The whole head is ſick, and the whole heart faint: from the ſole of the foot even unto the head, there is no ſoundneſſe in it; but wounds and bruiſes, and putrifying ſores, *&c.*

Another of Famine.

Lam. 4. 8, 9, 10. They were were more ruddie in body then rubies, *&c.* Their viſage is blacker then a cole: they are not known in the ſtreets: their ſkin cleaveth to their bones: it is withered, it is become like a ſtick.

See Pſal. 37. 35, 36.

See Iſai. 1. 7, 8, 34. whole chap. and Jer. 4. 19, 20, *&c.* Col. 2. 14, 15.

PARADIASTOLE, παραδιαστολὴ, *Diſtinctio*, Diſtinction, noting of difference, or a ſeparating or diſagreeing; derived from παραδιαστέλλω, [*paradiaſtello*] *disjungo, diſtingue*, to disjoyn, or diſtinguiſh.

Paradiaſtole is a dilating or enlarging of a matter by interpretation.

A figure when we grant one thing that we may deny another, and tends to the diſperſing of clowds, and removing of ſcruples in former ſpeeches; and to the diſtinguiſhing of like or ſemblable things, to which end the contrary unto the thing ſpoken of is ſome-

ſometimes added for illuſtrations ſake.

Explicat, oppoſitum addens [a] Paradiaſtole: *obumbrat*
Virtutem fortuna; tamen non obruit illam.

Fit magna mutatio loci non ingenii.

Virtus premi, opprimi non poteſt. Vir bonus oppugnari poteſt pecuniâ, non expugnari.

Non enim furem, ſed ereptorem: non adulterum, ſed expugnatorem pudicitiæ: non ſacrilegum, ſed &c.

[a] *Farnaby.* It argues a Paralogiſm of the conſequent.

Sometimes we confeſſe that which will not prejudice us; and this is called *Paromologia*, confeſſion: as,

I grant that they are reſolute, but it is in matters tending immediately to their own undoing.

Miſeros etſi inimicos fuvi, fateor, habetis ergò confitentem, non reum.

Engliſh Examples of Paradiaſtole.

Truth may be blamed, but not ſhamed, *&c.*

Being charged that in a former ſpeech you have brought very light reaſons: you may anſwer;

If by [light] you mean clear; I am glad you ſee them;

If by [light] you mean of no weight, I am ſorry you do not feel them, *&c.*

This figure *Paradiaſtole* is by ſome learned Rhetoricians called a faulty tearm of

ſpeech, oppoſing the truth by falſe tearms and wrong names; as,

In calling drunkenneſſe good fellowſhip, inſatiable avarice good husbandry, craft and deceit, witdom and policie, *&c.*

Scriptural Examples.

2 Cor. 4. 8, 9. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.

1 Cor. 7. 10. And unto the marryed I command, yet not I, but the Lord, *&c.*

1 Cor. 4. 19. And will know, not the ſpeech of them that are puffed up, but the power.

ANTIMETABOLE, ἀντιμεταβολὴ, *Commutatio, Inverſio,* a changing of words by contraries, or a turning of the words in a ſentence upſide down; derived from ἀντὶ, [*anti*] againſt, and μεταβάλλω, [*metaballo*] *inverto,* to invert, or turn upſide down.

Antimetabole is a ſentence inverſt, or turn'd back, or it is a form of ſpeech which inverts a ſentence by the contrary, and is uſed frequently to confute by ſuch Inverſion.

A figure when words in the ſame ſentence are repeated in a divers caſe or perſon.

Oppoſita

Oppoſita Antimetabole mutat dicta: *Poema Eſt picũra loquens; mutum picũra poema.* *Farnaby.*

In dominatu ſervitus: in ſervitate dominatus.

Verè dici poteſt, Magiſtratum eſſe legem loquentem. legem autem mutum Magiſtratum.

Ut novorum optima erunt maximè vetera, ita veterum maximè nova

Inter viros fœmina, inter fœminas vir.

Engliſh Examples of Antimetabole.

Of Eloquent men *Craſſus* is counted the moſt learned Lawyer, and of Lawyers, *Scævola* moſt eloquent. *Cicero.*

Seeſt not thou theſe Trophies erected in his honor, and his honor ſhining in theſe Trophies?

If any for love of honor, or honor of love, *&c.*

That as you are the childe of a mother; ſo you may be the mother of a childe.

They miſliked what themſelves did; and yet ſtill did what themſelves miſliked.

If before he languiſhed, becauſe he could not obtain his deſiring; he now lamented, becauſe he could not deſire the obtaining.

Juſt to exerciſe his might, mighty to exerciſe his juſtice.

Scriptural Examples.

2 Cor. 12. 14. The children ought not to lay up for the parents, but the parents for the children.

Joh. 15. 16. Ye have not choſen me, but I have choſen you, &c.

Rom. 7. 19. The good that I would, I do not; but the evill that I would not, that do I.

1 Cor. 11. 8, 9. For the man is not of the woman: but the woman of the man: neither was the man created for the woman: but the woman for the man.

Matth. 2. 27. The Sabbath was made for man, not man for the Sabbath.

ENANTIOSIS, ἐναντίωσις, *Contentio*, Contention or contrariety: derived from ἐναντίος, [*enantios*] *adverſus vel oppoſitus*, oppoſite or contrary.

A figure when we ſpeak that by a contrary which we would have to be underſtood as it were by affirmation.

Farnaby. Librat in Antithetis contraria Enantioſis: *Alba liguſtra cadunt, vaccinia nigra leguntur.*

Obſequium amicos, veritas odium parit.

Neq; me pœnitet mortales inimicitias, amicitias ſempiternas habere. Pro Poſthumo.

Engliſh

Engliſh Examples of Enantioſis.

There was ſtrength againſt nimbleneſſe, rage againſt reſolution, pride againſt nobleneſſe.

He is a ſwaggerer amongſt quiet men, but is quiet among ſwaggerers. Earneſt in idle things, idle in matter of earneſtneſſe. Where there is both *Antimetabole* for the turning of the ſentence back, and *contentio* reſpecting the contrariety of things meant thereby.

Could not look on, nor would not look off.

Neither the one hurt her, nor the other help her.

Juſt without partiality, liberal without profuſion, wiſe without curioſity.

Love to a yeilding heart is a King, but to a reſiſting, a Tyrant. This is a ſentence with *Diſtinctio & Contentio.*

Scriptural Examples.

Jam. 3. 10 11. Out of the ſame mouth proceedeth bleſſing and curſing: Doth a fountain ſend forth at the ſame place ſweet water and bitter.

Rom. 2. 21, 22. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayſt a man ſhould not commit adultery, doſt thou commit adultery? *&c.*

SYNOECEIOSIS, συνοικείωσις, *Conciliatio*, a Reconciling or agreement, or a joyining together of things that differ: derived from συνοικειόω, [*ſynoikeioo*] *familiarem reddo*, to render familiar.

A figure which teacheth to conjoyn divers things, or contraries, or to reconcile things that differ, and to repugn common opinion with reaſon; and is, when contraries are attributed to the ſame thing.

Farnaby. Synœceioſis duo dat contraria eidem:
Tam quod adeſt, deſit, quàm quod non adſit avaro.
Æque adeſt moderationi id quo fruitur, ac quo non fruitur.

Engliſh Examples.

The covetous and the prodigal are both alike in fault, for neither of them knows to uſe their wealth aright, they both abuſe it, and both get ſhame by it.

Gluttonous feaſting and ſtarving famine are both as one, for both weaken the body, procure ſickneſſe, and cauſe death.

The covetous man wants as well what he hath as what he hath not.

A diſſembler ſtudies to over-reach as well them that truſt him, as them that truſt him not.

Scriptural

Scriptural Examples of Synœcciosis.

Prov. 11. 24. There is that ſcattereth, and yet increaſeth; and there is that withholdeth more then is meet, but it tendeth to poverty.

Rom. 14. 5. One man eſteemeth one day above another: another eſteemeth every day alike: let every man be fully perſwaded in his own minde.

Pſal. 139. 12. Yea, the darkneſſe hideth not from thee, but the night ſhineth as the day: the darkneſſe and the light are both alike to thee.

Job 21. 23, &c. One dieth in his full ſtrength, being wholly at eaſe and quiet: his breaſts are full of milk, and his bones are moiſtned with marrow; and another dyeth in the bitterneſſe of his ſoul, and never eateth with pleaſure: they ſhall lie down alike in the duſt, and the worms ſhall cover them.

Eccleſ. 9. 2. All things come alike to all, there is one event to the righteous and to the wicked; to the good and to clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not, &c.

OXYMORON, ὀξύμωρον, *Acutiſatuum aut ſtulte acutum*, ſubtilly fooliſh; derived from ὀξὺ, [*oxy*] *acumen*, ſharpneſſe of wit, and μωρὸς, [*moros*] *ſtultus*, a fool.

It

It is a ſentence delivered with ſuch affectation of wit and gravity as renders it ridiculous.

A figure when the ſame thing is denyed of it ſelf, or when a contrary Epithet is added to any word.

By this figure contraries are acutely and diſcreetly reconciled or joyned together, whence it comes to paſs that at firſt ſight that ſeems to be ſpoken fooliſhly, which afterwards is acknowledged to have been hidden under a notable and excellent wittineſſe.

Farnaby. Oxymoron *iners erit ars, concordia diſcors, Strenua nos exercet inertia.*

Avara luxuries. Id aliquid nihil eſt.
Vivum cadaver. Innumeri numeri.
Cùm tacent, clamant.
Si tacent, ſatis dicunt.
Sapiens ſtultus qui ſapere ſibi egregie videtur.
Cum ratione inſanit.
Vita minimè vitalis.
Nunquam ſe minus otioſum eſſe, quam cum otioſus, nec minus ſolum, quam cum ſolus eſſet.

Engliſh Examples of Oxymoron.

If they are ſilent they ſay enough.
That ſomething is nothing.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtruck a bird and no bird, ſitting and not ſitting, upon a tree and no tree.

This

This is ſpoken of *Andrageus* the Euneuch, who being purblinde, ſtruck a bat in the twilight with a pumice ſtone ſitting upon a Muſtard-tree.

A wanton modeſty. Proud humility.

Knowing ignorance.

A numberleſſe number.

Scriptural Examples.

Job 22. 6. Thou haſt ſtripped the naked of their clothing: He that is naked cannot be ſtripp'd or ſpoyled of his clothes; but the word *naked*, here ſignifies *malè veſtitum*, ill or poorly clad, *&c.*

Jer. 22. 19. He ſhall be buried with the burial of an Aſs, drawn and caſt forth, *&c.* (*i.e.*) he ſhall have no burial.

1 Tim. 5 6. But ſhe that liveth in pleaſure is dead while ſhe liveth.

See Act. 5. 41, *&c.* Iſa. 58. 10.

ÆTIOLOGIA, αἰτιολογία, *Cauſæ redditio*, a ſhewing of a reaſon, derived from αἰτιολογέω, [*aitiologeo*] *rationem reddo*, to render a reaſon.

Ætiologia is a figure or form of ſpeech, whereby the Orator or ſpeaker joyneth reaſon or cauſe to a propoſition or ſentence uttered, as an authentick ſeal thereunto.

Pro-

Propoſiti reddit cauſas Ætiologia.
Sperne voluptates: nocet empta dolore voluptas.

Intel'igo quàm difficili ſcopuloſoq; verſer loco. Nam cùm omnis arrogantia ſit moleſta; tum illa ingenii atq; eloquentiæ, moleſtiſſima. Divin. in Ver.

Engliſh Examples.

Cicero. There are no wiles more privy then thoſe which are vailed over with the diſſimilation of duty, and the cuſtome of familiar acquaintance: for thou maiſt eaſily by taking heed ſhun an open enemy: but this hidden, inward and familiar evill, doth not only appear, but alſo oppreſſe, before thou ſhalt be able to foreſee and eſpie it.

Cicero for *Archia.* Look what wit or eloquence I have, Judges, *Archias* may juſtly challenge it to himſelf: for he was the firſt and principal, that cauſed me to follow theſe manner of ſtudies.

In vain it is to water the plant, the root being periſhed.

Happy in wanting of little, becauſe not deſirous of much.

The errors in his nature were excuſed, by reaſon of the greenneſſe of his youth.

His heart being diſſolv'd into love, ſpake in thoughts, as not having language enough to expreſſe his affection.

Scriptural

Scriptural Examples of Ætiologia.

Amos 1. 11. Thus ſaith the Lord, For three tranſgreſſions of Edom, and for four I will not ſpare him: becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and kept his wrath for ever.

Pſal. 18. 19. He brought me forth into a large place: he delivered me, becauſe he delighted in me.

Rom. 1. 20,21. So that they are without excuſe; becauſe that when they knew God, they glorified him not as God, neither were thankful, *&c.*

See in Rom. 3. 20. & 4. 14,15. & 1. 15,16. 10.11. Prov.16.26. Prov.25 13.

INVERSIO, by the Greeks called *Antiſtrophe*, a turning upſide drown, derived from *verto*, to turn or change, and *in*, againſt.

Inverſion is a figure, whereby the Orator or ſpeaker reaſons, or brings in a thing for himſelf, which was reported or alleadged againſt him.

Arguit allatam rem contra Inverſio pro ſe: *Imò equidem; neq; enim ſi occidiſſem, ſepeliſſem.* *Farnaby.*

Romulo in cœna parciùs bibenti, dixit quidam; Romule, ſi iſtuc omnes faciant, vinum vilius ſit:

in

is reſpondit; imo verò carum, ſi quantum quiſq; volet, bibat: nam ego bibi quantum volui.

In Engliſh thus,

Romulus drinking ſparingly at ſupper one ſaid unto him; if all men did ſo, wine would be cheaper than it is: to whom *Romulus* anſwered, yea, but it would be rather dearer, if every one drunk as much as he would; for I have drunk as much as I deſire.

This figure is of near affinity unto *Metaſtaſis*, Mutation, which ancient Rhetoricians called a form of ſpeech, whereby we turn back thoſe things that are objected againſt us, to them which laid them to us.

Thus, when *Anthony* charged *Cicero*, that he was the cauſe of civil war raiſed between *Pompeius* and *Cæſar*, *Cicero* rebounded the ſame accuſation again to *Antony*, ſaying: Thou *Marcus Antony*, thou I ſay gaveſt to *Cæſar* (willing to turn all upſide down) cauſe to make war againſt thy countrey.

Scriptural Examples.

Matth. 15. 26, 27. And he anſwered, and ſaid, It is not good to take the childrens bread, and to caſt it to dogs; But ſhe ſaid, Truth Lord: yet indeed the dogs eat of the crumbs, which fall from their Maſters table: Then Jeſus anſwered and ſaid unto her, Oh woman great is thy faith, &c.

1 King

1 King. 18. 17, 18. Thus, when *Ahab* charged *Elijah*, that it was he that troubled all Iſrael, Nay ſaith *Elijah*, it is not I that trouble Iſrael, but thou and thy fathers houſe, in that ye have forſaken the Commandments of the Lord, and thou haſt followed *Baalam*, &c.

PROLEPSIS, προλῆψις, *Occupatio*, *Anticipatio*, Occupation, or the prevention of an Objection, derived from πρὸ, [*pro*] *præ*, before, and λαμβάνω, [*lambano*] *capio*, *accipio*, to take or receive; from whence λῆψις, [*lepſis*] *acceptio* a taking: or it is derived from προλαμβάνω, [*prolambano*] *anticipo*, to prevent.

* *Anticipation*, or the prevention of an objection is a figure or form of ſpeech, whereby the Orator or Speaker perceiving aforehand what might be objected againſt him, and hurt him as to what he is about to deliver, doth confute it, before it be ſpoken; or when we prevent any objection, by framing an anſwer; or when we bring an objection and yeeld an anſwer thereunto:

* This is called a figure of ſpeech between two.

This figure hath *Hypophora* and *Anthypophora* neceſſarily relating unto it.

Hypophora, ſignifies an Objection; it propounds an objection, and is when the ſpeaker makes anſwer unto his own demand; As,

Iſa. 37. 23. Whom haſt thou reproached, and

and blaſphemed? And againſt whom haſt thou exalted thy voyce, and lifted up thine eyes on high? even againſt the holy one of Iſrael.

Rom. 6. 1, 2. Shall we continue in ſin, that grace may abound? God forbid.

Anthypophora ſignifies a contrary illation or inference, and is when an objection is refuted or diſproved by the oppoſition of a contrary ſentence: as,

Matth. 21. 23, 24, 25. The chief Prieſts and the Elders of the people came unto Chriſt, as he was teaching, and ſaid, by what authority doſt thou theſe things? And Jeſus anſwered and ſaid unto them, I alſo will ask you one thing, which if ye tell me, I in like wiſe will tell you by what authority I do theſe things: The Baptiſm of *John*, whence was it? from heaven, or of men? &c. And they reaſoned with themſelves, ſaying, If we ſhall ſay from heaven, he will ſay unto us, Why did ye not then believe him? but if we ſhall ſay of men, we fear the people, &c.

Farnaby. Anticipans, quæ quis valet objeciſſe, Prolepſis

Diluit: *Hic aliquis mihi dicat: cur ego amicum*
Offendam in nugis? hæ nugæ ſeria ducent
In mala, derisum ſemel exceptumq; ſiniſtrè.

Dicet aliquis; Hæc igitur eſt tua diſciplina? ſic tu inſtituis adoleſcentulos, &c. Proſapodoſis reſponſio: Ego ſi quis, judices, hoc robore animi atq; hæc indole virtutis, &c. *Engliſh*

Engliſh Examples of Anticipation.

Did I walk abroad to ſee my delight? my walking was the delight it ſelf.

He ſaw her alive; he was glad to ſee her alive.

He ſaw her weep: he was ſorry to ſee her weep.

He heard her comfortable ſpeeches: nothing more joyful.

Scriptural Examples.

Rom. 9. 19, 20. Thou wilt ſay then unto me, why doth he yet find fault? who hath reſiſted his will? nay but, oh man, who art thou? *&c.*

Rom. 6. 15. What then? ſhall we ſin becauſe we are not under the Law, but under grace? where you have the objection: The anſwer whereunto is in theſe words; God forbid.

1 Cor. 15. 35. Some man will ſay, How are the dead raiſed up? and with what bodies ſhall they come? Thou fool, that which thou ſoweſt is not quickned except it dye, *&c.*

This muſt be noted, that the objection is many times wanting, which muſt be wiſely ſupplyed by conſidering the occaſion and the anſwer of it: as,

1 Tim. 5. 11, 12. They will marry, having condemnation; Now, leſt any might ſay, What, for marrying? The Apoſtle anſwers here, No, for denying their firſt faith.

Prov. 3. 9. Honor the Lord with thy ſubſtance, &c.

Object. So I may begger my ſelf. But this objection is prevented in the words of the next verſe; ſo ſhall thy barns be filled with plenty, &c.

See the like in Matth. 6. 33. &c. ſee Iſa. 49. 14 15. Matth. 3 9, &c.

But *Prolepſis* is alſo a figure of Conſtruction, and then it is defined a certain ſummary pronunciation of things; and it is made when the Congregation, or the whole doth aptly agree with the Verb, or Adjective, and then the parts of the whole are reduced to the ſame Verb or Adjective, wherewith notwithſtanding they agree not.

Farnaby. Poſt totum partes capiet generale Prolepſis:
Procedunt caſtris hinc Acron, inde Quirinus.
Alterum in alterius mactatos ſanguine cernam.

Duæ aquilæ volaverunt; hæc ab oriente, illa ab occidente.
——*Lavinaq; litera venit.*

* Hereunto is *Syrhoneſis* of kin.

* EPITROPE, ἐπιτροπὴ, *Permiſſio*, permiſſion, derived from ἐπιτρέπω, [*epitrepo*] *permitto*, *concedo*, to permit or grant.

It

It is the ſuffering of a deed:

A figure when we either ſeriouſly or ironically permit a thing, and yet object the inconveniency; this Ironical permiſſion imports as much as an earneſt prohibition, though the words are otherwiſe.

Plane aut diſſimulans permittit Epitrope ſa- *Farnaby.*
ctum.

1. *Permiſſio ſeria*; *ut, Tribuo Græcis literas, do multarum artium diſciplinam, non adimo ſermonis leporem, ingeniorum acumen, dicendi copiam: denique, etiam, ſi qua ſibi alia ſumunt, non repugno: teſtimoniorum religionem & fidem nunquam iſta Natio coluit.*

2. *Permiſſio Ironica*; an Ironical permiſſion is then, when it only ſeems to be a Permiſſion, which yet on the contrary is rather the higheſt Prohibition: as,

——neq; te teneo, neq; dicta refello.
I, ſequere Italiam ventis: pete regna per undas.
I, fuge, ſed poteris tutior eſſe domi.
Sit fur, ſit ſacrilegus, ſit flagitiorum omnium vitiorumq; Princeps: at eſt bonus Imperator & fa-lix.

Engliſh Examples of Epitrope.

Simo in *Terence* ſeems by his words very willing to permit his ſon to intermarry with *Glycercie*, when in very deed he with all diligence endeavours to withdraw him from her.

Yes ſaith he, let him take her, I wiſh him good of her, let him goe dwell and keep houſe with her.

Goe, flie, but you may be ſafer at home.

Scriptural Examples.

Eccleſ. 11. 9. Rejoyce oh young man, and let thy heart chear thee, *&c.* and walk in the wayes of thy heart, *&c.*

Rom. 2. 17. Behold thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, *&c.*

Rev. 22. 11. He that is filthy, let him be filthy ſtill.

Prov. 6. 10. Sleep a little, ſlumber a little, and fold thy hands together to ſleep a little: but in the next verſe you have the meaning moſt manifeſtly laid open, *&c.*

See 1 Cor. 14. 38. Judg. 10. 14. Rom. 9. 4, 5. Gal. 4. 14, 15. Prov. 6. 32. 1 King. 22. 15. Iſa. 29. 1. Jer. 2. 28. Amos 4. 4, 5.

INCREMENTUM, an increaſing or waxing bigger: It is a form of ſpeech which by degrees aſcends to the top of ſomething, or rather above the top, that is, when we make our ſpeech grow and increaſe by an orderly placing of words, making the later word alwayes exceed the former in the force of ſignification, contrary to the natural order

der of things, which ever puts the worthyeſt and weightyeſt words firſt, but this placeth them alwayes laſt.

This figure may aptly be compared to fire, the property whereof is awayes to aſcend as high as matter can carry it.

* A figure when a ſpeech aſcends by degrees from the loweſt to the higheſt, where the later words are alwayes the more great and vehement, by which the ſpeech doth gradually as it were increaſe and wax great. * It is a kind of a *Climax.*

Ad ſummum ex imo gradibus venit Incrementum; *Farnaby.*

Non plebs prava jubens; ſolida nec mente, tyranni
Vis fera dimoveat juſtum; non turbidus Auſter;
Fulminei non dextra Jovis; non, ſi ruat, orbis.

Facinus eſt vincire civem Romanum, ſcelus verberare, propè patricidium necare: quid dicam in crucem tollere?

Engliſh Examples of Incrementum.

O my *Parmeno*, the beginner, the enterprizer, performer and accompliſher of all my pleaſures. *Terence.*

Neither ſilver, gold, nor precious ſtones may be compared to her vertues.

He was careleſſe of doing well, a looſneſs of youth; he was inclined to doe ill, a weakneſſe of youth; his mind conſented to offend, a ſhrewd temptation; he committed

the act, an unhappy fault; he accuſtomed himſelf to abuſe, a ſad imployment: yet he did not this alone, but infected others with his perſwaſion, and ſeduced them by his example: and not that only, but detained thoſe he had drawn in, with freſh inventions, and diſgraced the modeſty of ſuch as reſiſted his corruptions, with ſcorns and deriſions, which could argue no leſſe in him than a moſt pernicious and deteſtable reſolution.

Scriptural Examples.

Pſal. 1. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. Where the firſt degree is of ungodly men, the ſecond of ſinners, who wickedly contrive in their hearts the accompliſhment of their pernicious enterprizes; the third of ſcorners, who glory in their wickedneſſe and ſcoffe at reproof.

See more examples in Pſal. 2. 1, 2, 3. Iſa. 1. 4. Pſal. 7. 6. Pſal. 18. 38, 39. Ezek. 2. 6. Dan. 9. 5. Hab. 1. 5. Zech. 7. 11, 12. 1 Cor. 4. 8. 1 Joh. 1. 1, *&c.*

As there are in the precedent examples gradual aſcenſions from the loweſt to the higheſt, called *Incrementum*, but by the Greeks *Anabaſis*, *Aſcenſus*; So on the contrary are there Deſcenſions from the higheſt to the loweſt,

loweſt, called *Catabaſis*, *Deſcenſus*: as,

In the names of metals, Ezek. 22.18. Son of man, the houſe of Iſrael is unto me as droſſe: all they are braſſe and tin, and iron, and lead in the midſt of the furnace: they are even the droſſe of ſilver.

Phil. 2. 6,7,8. Who being in the form of God, thought it no robbery to be equall with God: but he made himſelf of no reputation, and took on him the form of a ſervant, and was made like unto men, and was found in ſhape as a man; he humbled himſelf, and became obedient unto the death, even the death of the Croſſe.

EROTESIS, ἐρώτησις *Interrogatio*, Interrogation, or queſtioning, derived from ἐρωτάω, [*erotao*] *interrogo*, to queſtion.

It is but a warm propoſition; yet it oftentimes doth better than a bare affirmation, * which were but too eaſie and liveleſſe a ſpeech; it is eaſie and gentile to ſharpen the flats of affirmations and down-right relations:

* This form of ſpeech *Solomon* in Prov. 14. 22. uſes rather then a bare affirmation, Do they not erre that deviſe evill?

A figure whereby we either (1) demand a queſtion, (2) earneſtly affirm; or (3) vehemently deny a thing.

Note that an affirmative Interrogation is a vehement denying, and a negative, a vehe-

vehement affirming: and a negative interrogation ſometimes vehemently commands, and an affirmative interrogation in like manner forbids.

Farnaby. * This is frequently uſual in an *Enthymema.*

Quærit * Eroteſis, poterat quod dicere recte.
Et procul ô miſeri, quæ tanta inſania, cives?
Creditis avectos hoſtes? aut ulla putatis
Dona carere dolis Danaûm? ſic notus Ulyſſes?

1. When we demand a queſtion; as,

———*Cujum pecus? an Meliboei?*

2. When we earneſtly affirm; as,

Quouſque tandem, Catilina, abutere patientiâ noſtrâ?

When we vehemently deny; as,

Æneid. 1. *Et quiſquam numen Junonis adoret?*
& Eclog. 3. *An mihi cantando victus non redderet ille?*
Item pro Balbo.

A negative Interrogation commands with a chiding or threatning; and an affirmative Interrogation in like manner forbids: as,

Æn. 4. *Non arma expedient, totaq; ex urbe ſequentur?*

Engliſh Examples of Eroteſis.

The credit of behaviour, is to cover imperfection, and ſet ſet forth your good parts better: now for that, this is too flat and liveleſſe a ſpeech, aptly to expreſſe the affection of the mind; expreſſe it by Interrogation thus;

Is

Is it not the chiefeſt credit of behaviour to ſet forth your good parts fairly and clearly, and to cover imperfection?

Did the Sun ever bring fruitful Harveſt, but was more hot than pleaſant? Have you any fathers that be not ſometimes froward? Have you any of your children that be not ſometime cumberſome? Shall we therefore curſe the Sun? diſobey our fathers? and hate our children?

Scriptural Examples.

There are in Scripture nine kinds of queſtions (*inter alia*).

1. Sometimes a queſtion is asked with deſire only to receive an anſwer: as, The Mariners of *Jonas*.

Jonas 1.8. Tell us (ſay they) for whoſe cauſe is this evill come upon us? what is thine occupation? and whence comeſt thou? Such a queſtion you may finde the wiſe men made touching Chriſt, in Matth.2.2.

2. Interrogations in Scripture are ſometimes emphatical and ſtrong affirmations: as,

Gen. 4.7. If thou doe well, ſhalt thou not be accepted? (*i.e.*) thou and thy Sacrifice ſhall both certainly be accepted, *&c.*

Joſh. 1.9. Have not I commanded thee? *&c.* I have without all queſtion aſſuredly commanded thee, *&c.*

See more examples in Gen. 13.9. 37.13. 2 Sam.

2 Sam. 13. 28. 2 King. 6. 32. Joh. 4. 35. Mar. 12. 24. Jer. 23. 23, 24, &c. 2 King. 12. 19.

3. Interrogations alſo are ſometimes ſtrong and vehement negations: as,

Pſal. 19. 12. Who can underſtand his errors? (*i. e.*) no man can underſtand the depth of them.

Gen. 18. 14. Is any thing too hard for God?

Job 8. 3, 11. Doth God pervert judgement? or doth the Almighty pervert Juſtice? Can the ruſh grow up without mire? Can the flag grow without water, &c.

See Matth. 12. 26. Rom. 3. 3, 10, 14, 15. & 8. 35.

4. Interrogations ſometimes diminiſh and abate the ſenſe: as,

Zech. 4. 7. Who art thou, O great Mountain? before *Zerubbabel* thou ſhalt be a plain, &c. (*i. e.*) Thou lookeſt very big and great, but who art thou? I will tell thee, oh proud oppreſſor of my people, though in thy own conceit thou art a Mountain immoveable, yet in my peoples eyes thou art but a Mole-hill, and ſhall ſhortly be made a nothing, even as a plain before them.

Thus in 2 Sam. 7. 18. *David* when he would abaſe himſelf, cryes out; Who am I, O Lord God? and what is my houſe, that thou haſt brought me hitherto?

5. Interrogations ſometimes raiſe and heighten the ſenſe by way of admiration: as,

Pſal.

Pſal. 8. 9. O Lord our Lord, how excellent is thy name in all the world?

Exod. 15. 11. Who is a God like unto thee? &c. (*i. e.*) Let all the world (if they can) ſhew ſuch a God as thou art.

See Matth. 7. 18. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? &c. The queſtion here puts the brighteſt glory upon God in pardoning ſin; There is no ſin-pardoning God, but our God only.

6. Interrogations are ſometimes expoſtulatory and complain: as,

Job 3. 11, 12. Why dyed I not from the womb? why did I not give up the ghoſt when I came out of the belly? Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

Pſal. 22. 1. My God, my God, why haſt thou forſaken me? &c.

Jer. 12. 1. Wherefore doth the way of the wicked proſper? ſo in Iſa. 1. 21, &c.

7. You finde in Scripture doubting queſtions: as,

Pſal. 77. 7, 8. Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? &c.

8. You may alſo finde teaching queſtions: as,

Iſa. 60. 8. Who are theſe that flie as a clowd, and as the Doves to their windows? This teaches us the multitude of thoſe that ſhall (when

(when the Angels ſhall be ſent out of the Temple to preach the everlaſting Goſpel) flock in unto Chriſt.

9. You may alſo finde learning queſtions: as,

Acts 2. 37. Men and Brethren, what ſhall we doe to be ſaved? &c.

ECPHONESIS, ἐκφώνησις, *Exclamatio*, Exclamation, or a crying out: derived from ἐκφωνέω, [*ecphoneo*] *exclamo*, to cry out.

Ecphoneſis is a pathetical figure, whereby as the Orator or ſpeaker expreſſes the vehement affection and paſſion of his own mind, ſo he alſo excites and ſtirs up the minds and affections of thoſe to whom he ſpeaks.

It is expreſt or underſtood by an Adverb of crying out, as, Oh, alas, behold; which are the ſigns of this figure.

Farnaby. Concitat Ecphoneſis & Exclamatio mentem!

Heu pietas! ô ſpes falſas! proh vana voluptas!

O Clementiam admirabilem!

O ſcelus! ô peſtis! ô labes! ô libidinem effrænatam atq; indomitam!

O utinam tunc, cum Lacedæmona claſſe peteret,
Obrutus inſanis eſſet adulter aquis!

Engliſh Examples.

Thus *Pyrocles* ſeeing the milde *Philoclea* innocently beheaded, burſts forth into this exclamation;

O

O Tyrant heaven, and Traytor earth, how is this done? How is this ſuffered? Hath this world a government?

Alas what delights and how great enjoyments hath one day deprived thee of!

Ah poor confidence! oh glorious triumphs over unarmed captives!

Oh admirable clemency and mercy!

Oh moſt wicked preſumption, from whence art thou ſprung up to cover the earth with falſhood and deceit!

Scriptural Examples of Ecphoneſis.

This figure is made in Scripture theſe ten ways, *viz.*

1. In way of *Admiration:* as,

Rom. 11. 33. Oh the deph of the riches both of the wiſdom and knowledge of God! *&c.*

Pſal. 8. 1. O Lord, how excellent is thy Name!

144. 15. O happy people that are in ſuch a caſe! *&c.*

2. In way of *Indignation:* as,

Acts 13. 10. O full of all ſubtilty and miſchief, thou childe of the devill, thou enemy of all righteouſneſſe! *&c.*

3. In way of *Deteſtation* and abhorrencie: as,

Rom. 7. 24. O wretched man that I am, who ſhall deliver me from the body of this death!

Jer. 44. 4. O doe not this abominable thing that I hate, *&c.*

4. In way of entreaty or *wiſhing*: as,

Pſal. 14. 17. O that the ſalvation of Iſrael were come out of Sion!

Iſa. 64. 1. O that thou wouldſt rent the heavens! *&c.* ſee 1 Chron. 11. 17.

Job 6. 8. O that I might have my requeſt! and that God would grant me the thing I long for!

Pſal. 55. 6. O that I had the wings of a Dove, that I might flie and be at reſt! See Gen. 17. 18. Deut. 5. 29.

5. In way of *Commiſeration* and Lamentation: as,

Luke 13. 34. O Jeruſalem, Jeruſalem, which killeſt the Prophets, *&c.* how often would I have gathered thy children together, *&c.*

Lam. 1. 1. How is the golden City ſpoiled! how doth the City ſit ſolitary, that was full of people? *&c.* how is ſhe become as a widow?

6. In way of *Reprehenſion*: as,

Gal. 3. 1. O fooliſh Galatians, who hath bewitched you, *&c.* See in Acts 7. 51, 52, *&c.*

7. In way of *Deriſion*: as,

Mark 15. 29. And they that paſſed by (our Saviour) rayled on him, wagging their heads, and ſaying; Ah thou that deſtroyeſt the Temple and buildeſt it in three dayes!

8. In way of *Love*: as,

Pſal. 84. 1. O how amiable are thy Tabernacles, thou Lord of Hoſts!

9. In

9. In way of *exultation* and triumph: as,

1 Cor. 15. 55. O death, where is thy ſting? oh grave, where is thy victory?

10. In way of *Fear*: as,

1 Tim. 6. 11. But thou O man of God, flee theſe things: and follow after righteouſneſſe, &c.

EPIPHONEMA, ἐπιφώνημα, *Acclamatio*, Acclamation, or a ſhouting of the voyce; derived from ἐπιφωνέω, [*epiphoneo*] *acclamo*, to cry out or ſhoot forth the voice.

*It is an applauſe of a thing approved, or a ſententious clauſe of a diſcourſe, and ſerves for Amplification, when, after a great crime, or deſert, exclaimed upon or extolled, it gives a moral note, worthy of credit and obſervation.

* It is a kind of *Exclamation.*

Acclamation is a figure, when after a thing is done or declared, a clauſe or part of a ſentence is added, briefly purporting ſome Emphaſis, and the ſpeakers cenſure of the thing ſo done or declared.

Narratæ ſubit & rei Epiphonema probatæ: Farnaby.

Acclamation is brought in with theſe words, *viz. Sic, ità, adeò ut, quippe, tantus, quantus, talis, qualis, ecce, videamus ergò, &c. ut,*

Tantæ molis erat Romanam condere gentem.

Quam ut adipiſcantur, omnes optant: eandem accuſant adepti —— Tanta eſt ſtultitia & perverſitas. Cic de Senect.

Tantum

Tantum religio potuit ſuadere malorum. Lucr. 1.

Adeò à teneris aſſueſcere multum eſt.

Jam indicant tot hominum fletus, quàm ſis charus tuis, adeò ut omnes videant, quàm miſerè inſaniunt, qui opes virtuti præferunt.

Engliſh Examples of Acclamation.

Thus after the relation of *Scipio Africanus's* courſe, who having been *Generaliſſimo* of the greateſt Armies in the world; having for a long time had Kings ſuitors for his favour, and to the day of his death, Nations kept in aw of his name; yet in 56 years neither bought nor ſold goods nor lands, nor built any houſe or Caſtle of his own, left not above 46 *l.* in gold, and 6 *l.* in ſilver behind him at his death.

It may be folded up in this Acclamation;

So little need hath he to ſtoop to private cares, that thrives upon publique victories; and ſo ſmall leiſure has he to be deſirous of riches, that hath been ſo long poſſeſt and ſatisfied with honour; which our Anceſtors reputed the immortal end of moral actions.

So inconſiſtent is the favour of Princes.

Thus dangerous is the ſatisfaction of a ſenſual appetite.

So hard is it to eſcape the force of temptations.

So

So weighay a matter it was to ſet up the Roman Nation.

Scriptural Examples of Acclamation.

Thus in Matth. 22. in the beginning of the Chapter, after the relation of the Parable of the Kings ſons marriage, and of the man, who (for that he had not on a wedding garment) was caſt into outer darkneſſe, &c. you finde this acclamation elegantly added at the end of that diſcourſe: as,

In the 14. verſe, For many are called, but few are choſen.

So the Pſalmograph having in the former part of the 2. Pſalm ſpoken of the terrors of Gods indignation when his wrath is kindled againſt his Adverſaries, we find this acclamation

In the laſt verſe; Bleſſed are all they that put their truſt in him.

Thus alſo he having in the 72. Pſalm highly ſet forth the glorious excellency of the name of God; ſhuts up his praiſe with this Acclamation,

In the laſt verſe; Bleſſed be his glorious name for ever, and let the whole earth be filled with his glory.

Luk. 10. 30. ſee Act. 19. 20. Matth. 19. 27. Mark. 7. 37.

EPANORTHOSIS, ἐπανόρθωσις, *Correctio, Emendatio*, Correction or amending; derived from ἐπανορθόω, [*epanorthoo*] *Corrigo*, to correct or amend.

* *Epanorthoſis* and *Apoſiopeſis* are kinds of *Revocation.*

* *Correction* having uſed a word of ſufficient force, yet pretending a greater ſtrength of meaning, refuſes it, and ſupplyes the place with one of more extenſion.

It is the reinforcement of the clauſe laſt uttered by the ſubſequent.

A figure when in our ſpeech, ſomething that went before, is called back and corrected; whereof there are two kinds; the one is when a word is corrected after, the other, when a word is corrected before it is ſpoken.

This Exornation is made four ways, *viz.*

1. By degrees of compariſon.
2. By compariſon of the greater and leſſer.
3. By doubting.
4. By the ſigns of repenting.

Farnaby. Eſt Epanorthoſis poſiti correctio ſenſus:
O Clementia, ſeu potiùs patientia mira!

Dicti: filium habeo, ah quid dixi? habere me? imo habui Chreme! nunc habeam necne, incertum eſt.

Facti quaſi pœnitentia: Sed quid ego ità gravem perſonam induxi?

Scriptural Examples of Epanorthosis.

Joseph was amongst his brethren: did I, say brethren? nay Tyger-like Monsters.

I perswade you not to let slip occasion, whilst it may not only be taken, but offers, nay sues to be taken.

For this thy shameful and accursed fact what shall I call thee? a wretch? nay a brast, nay a poysonous Serpent; yet none of these are fit enough for thee, a devill thou art both in respect of thy malice which thou possessest, and of the sundry mischiefs thou daily dost commit.

Cicero against *Verres*. We have here brought before you Judges, not a theif, but a violent robber, not an Adulterer, but a breaker of all Chastity, *&c.*

I have in your service spent not my time only, but my strength and estate.

Scriptural Examples.

Gal. 4. 9. But now after that you have known God, or rather are known of God, *&c.*

Thus in Act. 26. 27. *Paul* corrects his doubtfulnesse of *Agrippa's* belief, where he saith; Believest thou King *Agrippa?* I know thou believest.

1 Cor. 15. 10. I laboured more abundantly then they all, yet not I, but the grace of God in me.

See more examples in Rom. 8. 34. Isa. 49. 15. Gal. 2. 20. Luk. 11. 27, 28, &c.

When the word is corrected before it be be spoken: as,

2 Cor. 3. 3. Forasmuch as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with ink, but with the Spirit of the living God; not in Tables of stone, but in the fleshly Tables of the heart.

This is also a kind of *Revocation.*

APOSIOPESIS, ἀποσιώπησις, *reticentia*, a holding ones peace, derived from ἀπὸ, [*apo*] *post*, after; and σιωπάω, [*siopao*] *obtiteo*, to holds ones peace or be silent.

Aposiopesis is a form of speech whereby the speaker through some affection, as either of sorrow, bashfulnesse, fear, anger, or vehemency breaks off his speech before it be all ended.

A figure, when speaking of a thing, we yet seem to conceal it, though indeed by this means we aggravate it; or,

When the course of the sentence begun is so stayed, as thereby some part of the sentence, not being uttered, may be understood.

Farnaby. Aposiopesis sensa imperfecta relinquit:
Quos ego: sed motos præstat componere fluctus.

Quem quidem ego si sensero. Sed quid opus est verbis?

De nostrûm enim omnium —— non audeo totum dicere? Cic.

Ego

Ego te furcifer, ſi vivo. Cætera geſtu agit. Nunquid, vos Medici, quid characteres ficti? quid vocabula ignota? ſed dicere diſpudet.

Engliſh Examples of Apoſiopeſis.

The uſe hereof is either to ſtay the vehemency of immoderate affections proceeding to ſome exceſſe, or to ſignifie by a part what the whole means.

I let paſſe your frequent drunkenneſſe, your wanton company.

Much more might be ſaid, but I dare not utter all my minde.

How doth the childe *Aſcanius*, whom timely *Troy* to thee: —— breaking off by interruption of ſorrow. *Virgil.*

I might ſay much more, but modeſty commands ſilence.

Scriptural Examples.

Pſal. 6. 3. My ſoul is ſore vexed: but thou O Lord how long? (*i.e*) how long wilt thou delay to ſend me help?

Luke 19. 42. If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! (*i. e.*) how happy hadſt thou been, if thou hadſt known them!

1 King. 21. 7. Doſt thou now govern the Kingdom of Iſrael? Ariſe, Art thou a King? (*i. e.*) If thou beeſt a King, thou mayſt doe

what pleaſes thy ſelf, Ariſe ſpeedily and be doing. But remember this was the counſel of a *Jezebel.*

Heb.3 11. To whom I ſware in my wrath, if they enter into my reſt; (*i. e.*) They ſhall never enter into my reſt; if they come there, let me ceaſe to be God, or let me not be true.

See John 12.27 Pſal 95.11.85.35. 2 Cor. 12.6. Hoſ.8.1. Iſa.1.13.

APORIA, ἀπορία, *Addubitatio*, Doubting or a want of counſel or advice; derived from ἀπορέω, [*aporeo*] *animi pendeo, animi dubius ſum, & neſcio quid mihi ſit faciendum*; to be doubtful of minde, or not to know what is beſt to be ſaid or done: or it is derived from ἄπορος, [*aporos*] which ſignifies as it were not having a way or paſſage.

Aporia is a figure whereby the Speaker ſheweth that he doubteth, either where to begin for the multitude of matters, or what to doe or ſay in ſome ſtrange or ambiguous thing; and doth as it were argue the caſe with himſelf.

Farnaby. Conſulit addubitans quid agat dicátve Aporia.

Quid faciam? roger, anne rogem? quid deinde rogabo?
En quid agam? rurſuſne procos irriſa priores
Experiar? Nomadumq; petam connubia ſupplex?

At

At length the anſwer of this doubt follows;

Quin morere, ut merita es, ferroq; averte dolorem.
Addubitatio ſola eſt,
——Heu quæ nunc tellus, quæ me æquora poſſunt
Excipere? aut quid miſero mihi deniq reſtat?

Engliſh Examples of Aporia.

Whether he took them from his fellows more impudently, gave them to a harlot more laſciviouſly, removed them from the Romane people more wickedly, or altered them more preſumptuouſly, I cannot well declare. *Cicero.*

What ſhall I doe? whither ſhall I flie? whom ſhall I blame? what ſhall I pretend?

I know not what to term it, folly or forgetfulneſſe, ignorance or wilfullneſſe.

Scriptural Examples.

Phil. 1. 22, 23, 24. But if I live in the fleſh, this is the fruit of my labour: yet what ſhall I chooſe, I know not; for I am in a ſtraight between two, having a deſire to depart and to be with Chriſt, which is farre better: nevertheleſſe to abide in the fleſh is more needful for you, &c.

Pſal. 139. 7. Whither ſhall I goe from thy Spirit? or whither ſhall I flee from thy preſence?

See Rom. 7. 24, 25. Lam. 2. 13. Luke 16. 3, 4.

ANACOENOSIS, ἀναϰοίνωσις, *Communicatio*, Communication, or an imparting a thing to another; derived from ἀνὰ, [*ana*] with, and ϰοινόω, [*coinoo*] *communico*, to communicate unto another.

Anacœnoſis is a figure whereby we conſult with, deliberate, and as it were argue the caſe with others.

This form of ſpeech is elegantly uſed with ſuch as are (1) Dead: (2) with the Judge: (3) with the Hearers: (4) with the Opponent: (5) with ſuch as are abſent: (6) with ſenſitive or inanimate things.

Engliſh Examples.

Were it your caſe, what would you anſwer? Tell me, I appeal to your inmoſt thoughts.

Would you not judge him unworthy to be your friend, that began his fidelity with an inviolable Covenant never to be an enemy?

Scriptural

Scriptural Examples of Antacœnoſis.

Mal. 1. 6. If then I be a father, where is mine honour? If I be a Maſter, where is my fear? *&c.*

Iſa. 5. 3,4. Now therefore, oh Inhabitants of Jeruſalem and men of Judah, judge I pray you between me and my Vineyard; What could I have done any more to my Vineyard that I have not done unto it? *&c.*

Jer. 23. 23. Am I a God at hand? am I not alſo a God a far off?

See Luke 11. 19. 1 Cor. 4. 21. chap 10. 15, 16. chap. 11. 13, 14. Gal. 4. 21. 3. 1, 2, *&c.*

PROSOPOPOEIA, προσωποποιία, *fictio perſonæ*, the feigning of a perſon, derived from πρόσωπον, [*proſopon*] *perſona*, a perſon, and ποιέω, [*poieo*] *facio vel fingo*, to make or feign.

Proſopopœia is the feigning of a perſon to ſpeak, or the attributing of a perſon to the inanimate creatures; as, when we bring in perſons that are dead, or the inanimate creatures ſpeaking or hearing, *&c.*

A figurative Exornation, when in our ſpeech, what thing ſoever, which is is not a perſon, is Metaphorically brought and repreſented as a perſon; or when the properties of man are for ſimilitude and agreeableneſs ſake attributed unto other things; whence it is ſaid that this form of ſpeech animates and

and makes dead men ſpeak; or it is,

When in our ſpeech we feign another perſon ſpeaking.

By this figure God, Angels and men, dead, or alive, the Heavens, Earth, Sea, &c. are brought in ſpeaking, hearing, &c.

Farnaby. * Of this kind are *Mimeſis* and *Dialogiſmus.*

Perſonam inducit * Proſopopœia loquentem:

Hóſne mihi fructus, hunc fertilitatis honorem
Officiiq; refers? quod adunci vulnera aratri
Raſtrorúmq; fero, totoq; exerceor anno.

Sic Æneæ Proſopopœiam Virgilius Æneid 2. compoſuit, cùm Æneas ſociis cibum vinúmq;
Dividit, & dictis mœrentia pectora mulcet.
O Socii (neq; enim ignari ſumus antè malorum)
O paſſi graviora! dabit deus his quoq; finem, &c.

Tandem ſic Proſopopœiam claudit:
Talia voce refert.

Look that your acceſs to, and retreat from this figure be comely, leſt you ſeem precipitantly to ruſh in upon it.

Engliſh Examples of Proſopopœia.

Thus Sir *Philip Sidney* gives ſenſe and ſpeech to the needle and ſilk in *Pamela's* hands, and life, and ſpeech unto Learning, and a Lilly; yea Death it ſelf is feigned to live and make a ſpeech.

Thus, if an Orator having occaſion to commend Truth or any vertue unto his hearers,

hearers, he may after ſome due praiſe of it, feign it a perſon, and bring it in bitterly complaining how cruelly ſhe is oppreſſed, and how little eſteemed; how many be her enemies, and how few her friends; how ſhe wandereth hither and thither without entertainment, and remains without habitation, *&c.*

I ſee my words will not move you, but ſuppoſe ſome of your grave Anceſtors ſhould thus ſpeak to you; Children, can we behold your manners without indignation, being full of pride, effeminateneſſe, *&c.*

If your Anceſtors were now alive, and ſaw you abuſing your ſelf in miſpending your eſtate by them providently gathered together and conferred upon you, would they not ſay thus, *&c.*

Scriptural Examples of Proſopopœia.

Joſh. 24. 27. Behold this ſtone ſhall be a witneſſe unto us; for it hath heard all the words of the Lord which he hath ſpoken unto us, *&c.*

Judg. 9. 8. Thus *Jotham* brings in the trees ſpeaking, as men: The Olive-tree will not leave his fatneſſe, nor the figtree his ſweetneſſe, nor the vine his wine, to reign over others; but it is the bramble that affecteth ſoveraignty and domination, a baſe, ſcratching, worthleſſe, fruitleſſe ſhrub, good for nothing but to ſtop gaps and keep out beaſts

beaſts from ſpoyling the pleaſant fields, and afterwards to be burnt.

1 Kings 13. 2. And he cryed againſt the Altar in the word of the Lord, and ſaid, O Altar, Altar, thus ſaith the Lord, &c.

Pſal. 98. 8. Let the floods clap their hands: let the hils rejoyce together.

Thus in Iſa. 35. 1, 2. the Prophet attributes joy and ſinging to the Wilderneſſe, the Solitary place, and the Deſert.

See Pſal. 51. 8. Pſal. 103. 1. Pſal. 82. 1, 2. Rom. 8. 19, 20. Iſa. 1. 2.

Thus in Joel 2. from 1. to the 12. ver. you have a moſt lively Rhetorical Proſopopœical deſcription of the terrible Army of the Babylonians.

Proſopopœia is two-fold; Imperfect, or Perfect.

1. An Imperfect *Proſopopœia* is when the ſpeech of another is ſet down lightly and indirectly; as, in Pſ. 11. 1. *David* brings in the wicked, as ſaying unto his ſoul; Flee as a bird unto your Mountain.

2. A Perfect *Proſopopœia* is when the whole feigning of the perſon is ſet down in our ſpeech, with a fit entring into and leaving off of the ſame.

Thus in Prov. 8. Wiſdom cryeth at the Gates, &c. Unto you O men I call, &c. where the entrance is in the beginning of the chapter, her ſpeech in the later part of it.

APO-

APOSTROPHE, ἀποστροφὴ, *aversio*, a turning away or dislike; derived from ἀπὸ, [*apo*] from, and στρέφω, [*strepho*] *verto* to turn.

Apostrophe is a diversion of speech to another person then the speech appointed did intend or require; or it is a turning of the speech from one person to another, many times abruptly.

A figure when we break off the course of our speech, and speak to some new person, present, or absent, as to the people, or witnesses, when it was before directed to the Judges, or Opponent.

This Ornation hath some affinitie with *Prosopopœia.*

This Diversion of speech is made these nine ways, *viz.* (1) To God, (2) to Angels, (3) to men in their several ranks, whether absent or present, dead or alive, (4) to the adversary, (5) to the heavenly bodies and Meteors, (6) to the earth and things in it, (7) to the Sea and things in it, (8) to beasts, birds and fishes, (9) to inanimate things.

Sermonem a præsenti avertit Apostrophe: & *auro* *Farnaby.*

Vi potitur. Quid non mortalia pectora cogit
Auri sacra fames?

Vos Sanctissimi Angeli, testes volo meæ innocentiæ.

Quousq; tandem, Catilina, abutêre patientiâ nostrâ?

Vos adeste ciconiæ, & ingratudinem hominum redarguite.

Vos

Vos agri, vos parietes obteſtor; an non ſudabetis, cùm tantum nefas hoc loco perpetrabatur?

Per Apoſtrophen Poeticam mutando caſum:

Terretur minimo pennæ ſtridore columba,
Unguibus, accipter, ſaucia facta tuis.

Engliſh Examples of Apoſtrophe.

To the people thus,

Now let me entreat any man here preſent, that thinks himſelf not exempted from the like wrong, but lyable to the like prejudice, to imagine himſelf in my caſe, and to undertake for my ſake ſome few thoughts of my diſtreſſe.

Herein you witneſſes are to conſult with your own conſciences, and to enter into a true examination of your own memory.

Did you mark his ſpeeches? did you note his looks?

Sometimes the occaſion is taken from ſome quality, or other thing, whereto your ſelf gives ſhew of life: as,

Hope, tell me, what ground haſt thou to hope for, *&c.*

Love, be aſhamed to be called Love.

Scriptural Examples of Apoſtrophe.

The Lord by his Prophet *Hoſea* having long complained of Iſrael for their high provocations againſt him, doth break off from

from ſpeaking of Iſrael, and turns his ſpeech to Iſrael: as,

Hoſ. 13. 9. O Iſrael, thou haſt deſtroyed thy ſelf; but in me is thine help.

Thus *David* having denounced Gods judgements againſt the Kings and Rulers of the earth in the 2. Pſalm, doth preſently divert his ſpeech to the Kings and great ones themſelves.

Pſal. 2. 9, 10. Thou ſhalt break them with a rod of iron, *&c.* Be wiſe therefore oh ye Kings, be inſtructed ye Judges of the earth.

Thus *Iſaiah* finding the people to be rebellious, to whom he was ſpeaking; diverts his ſpeech preſently to the inanimate creatures.

Iſa. 1. 2. Hear oh heavens, and give ear oh earth: for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me.

David being diſmayed with the number of his enemies, turns his ſpeech to God, ſaying,

Pſal. 3. 3. But thou, oh Lord, art a ſhield for me; my glory, and the lifter up of my head.

See Gen. 49. 18. Pſal. 33. 20, 21, 22. Judg. 5. 21.

SYNONIMIA, συνωνυμία, *nominis communio, ſeu nomina diverſa idem ſignificantia*, a partaking together of a name, or divers

words ſignifying one and the ſame thing, whereof the later is uſually explanatory to the former: derived from σὺν, [ſyn] ſimul, together, and ὄνομα, [onoma] nomen, a name or word.

A *Synonymie* is a commodious heaping together of divers words of one ſignification.

* This figure adorneth and garniſheth ſpeech as a rich wadrobe, wherein are many and ſundry changes of garments to adorn one and the ſame perſon.

* A figure when by a variation and change of words that are of like ſignification, one thing is iterated divers times.

This kind of Elocution is to be uſed as often as we ſee not enough in one word evidently to ſignifie the dignity or magnitude of the thing mentioned:

This figure and *Pallilogia*, which ſignifies Repetition of the ſame word, are alike; and ſerves to amplifie and to excite vehement affection and paſſion, when from one thing many wayes expreſſed, we faſten many ſtings as it were in the minde of the hearer.

Farnaby. Verbi Synonymia addit rem ſignantia eandem.

Enſes & gladii. Superátne & veſcitur aurâ
Æthereâ, néc adhuc crudelibus occubat umbris?

Proſtravit, perculit, afflixit.
Abiit, exceſſit, evaſit, erupit.

Wiſdom in the poor man, lyes as a thing deſpiſed, rejected, oppreſſed, buryed and utterly extinct. A Synonymie of words.

Is it not a certain mark and token of intolerable arrogancy and venemous envy, where the tongue is ſtill exerciſed in depraving, ſlandering, defacing, deriding and condemning of other mens words and works?

Who more worthy of renown, honour and fame, then *Cæſar?* who more worthily eſteemed, beloved, reverenced and honoured then noble *Cæſar?* who amongſt men was his equal in knowledge, underſtanding, policie and wiſdom? what was he that might be compared to him, either in courage of heart, in fortitude of minde, or magnanimity of nature? A Synonymie of ſentences.

Thus to deſcribe a beautiful woman: may be ſaid;

She hath a moſt winning countenance, a moſt pleaſant eye, a moſt amiable preſence, a chearful aſpect, ſhe is a moſt delicate object, *&c.*

Your beauty (ſweet Lady) hath conquered my reaſon, ſubdued my will, maſtered my judgement.

Iſa. 19.8. The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, *&c.*

Pſal. 18.13. The Lord alſo thundred in the heavens, and the higheſt gave his voyce, *&c.* Here the firſt ſentence is repeated by the later, but yet with other words of the ſame ſignification: for in the former is, the Lord, in the later, the Higheſt; in the former, thundred in the Heavens; in the later, gave his voyce.

Pſal. 18 2. The Lord is my rock, and my fortreſſe, and my deliverer: my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high Tower.

Prov. 1. 20. Wiſdom cryeth without, ſhe uttereth her voyce in the ſtreets.

Prov. 2. 2. So that thou encline thine ear unto wiſdom; and apply thy heart to underſtanding, yea, if thou cryeſt after knowledge, and liſteſt up thy voyce for underſtanding, *&c.*

Prov. 4. 14, 15. Enter not into the path of the wicked, and goe not in the way of the ungodly; avoid it, paſſe not by it, turn from it, and paſſe away.

Prov 9.10. The fear of the Lord is the beginning of wiſdom: and the knowledge of the Holy is underſtanding.

Prov.

Prov. 30. 14. The poor from off the earth, and the needy from among men.

See Prov. 5. 10, 13. 2. 11, 21. Pſal. 74. 2, 7, 18. Prov. 16. 18, 23. Prov. 6. 4. 8. 34. Iſa. 14. 25, &c.

HIRMOS, ἱρμὸς, *nexus, ſeries*, a bond or knot, or an heaping up of many things of different kinds: derived from ἔιρω, [*heiro*] *necto, copulo*, to knit or couple together.

A figure whereby a ſudden entrance is made into a confuſed heap of matter; or when that which might have been ſpoken in one word is for plainneſſe and evidence ſake muſtered together, or rehearſed through many ſpecies or forms.

Diverſas ſpecie res multas congerit Hirmos: *Grammaticus, Rhetor, Geometres, pictor, aliptes, Augur, Schœnobates, Medicus, Magus; omnia novit.* *Farnaby.*

Engliſh Examples of Hirmos.

All men exclaim upon theſe exactions, Nobles, Gentry, Commonalty, Poor, Rich, Merchants, Peaſants, young, old, high, low, and all cry out upon the hard impoſitions of theſe burthens.

Loves companions be unquietneſſe, longings, ſond comforts, faint diſcomforts,

hopes, jealousies, rages, carelesnesse, carefulnesse, yeildings, &c.

Scripturall Examples.

Isa. 3. 16. Because the daughters of Sion are haughty, and walk with stretched out necks, and with wandering eyes, walking and mincing as they goe, and making a tinckling with their feet.

Isa. 1. 11. What have I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beasts! and I desire not the blood of bullocks, nor of lambs, nor of goats, &c.

See Isa. 1. 12, 13, 14. Rom. 1. 29, 30. Gal. 5. 19, 20, 21, 22, &c.

APOPHASIS, ἀπόφασις, *negatio*, a denying, derived from φάω, [*phao*] *dico*, to speak and ἀπὸ, [*apo*] which sometimes signifies a denying; or from ἀποφημι, [*apophemi*] *nego*, to deny.

It is a kind of an Irony, whereby we deny that we say or doe, that which we especially say or doe.

Farnaby. *Non dico* Apophasis:
Nec ea dico, quæ si dicam, tamen infirmare non possis.
Nil dico.
Quid memorem, efferam, repetam? &c.

English

Engliſh Examples.

I ſay nothing.

Neither will I mention thoſe things, which if I ſhould, you notwithſtanding could neither confute nor ſpeak againſt them.

For that this figure and the next differ only in the manner of ſpeaking; take the Scriptural Examples of both together.

PARALIPSIS, παράλειψις, [*paraleipſis*] *præteritio*, an over-paſſing, derived from παραλείπω, [*paraleipo*] *prætermitto, omitto*, to pretermit, or leave out.

Preterition is a kind of an Irony, and is when you ſay you let paſſe that which notwithſtanding you touch at full: or, When we ſay we paſſe by a thing, which yet with a certain elegancy we note; ſpeaking much, in ſaying we will not ſay it.

The forms of this figure are theſe, *viz.*

I let paſſe. I am ſilent. I will leave out. I omit. I ſay not.

——— *Taceo, mitto*, eſt Paralipſis. *Farnaby.*

Sunt hæc & alia in te falſi accuſatoris ſigna permulta, quibus ego non utor.

Prætirire me noſtram calamitatem, quæ tanta fuit, ut eam ad aures L. Luculli, *non è prælio nuncius, ſed ex ſermone rumor afferret. Hic prætirire ſe ſimulat Orator ſuorum calamitatem, quam tamen ſignificantiùs exprimere non poſſet.*

Apophaſis, is not unlike to this figure, for it differs not, unleſſe in the manner of ſpeaking, and is the ſame in the matter and ſenſe.

Engliſh Examples of Paralîpſis & Apophaſis.

I urge not to you the hope of your friends, though that ſhould animate you to anſwer their expectation.

I lay not before you the neceſſity of the place, which you are to ſupply, wherein to be defective and inſufficient were ſome ſhame; I omit the envious concurrences, and ſome prepared compariſons in your countrey, which have ſome feeling with young men of fore-ſight.

I only ſay, how ſhall our promiſes give judgement against us, *&c.*

I doe not ſay you received bribes of your fellows.

I buſie not my ſelf in this thing, that you ſpoyl Cities and Kingdoms, and all mens houſes.

I let paſſe your theſts and your robberies.

A Scriptural Example of both figures.

Philemon v.19. Albeit I do not ſay to thee, thou oweſt thy ſelf unto me.

PERIPHRASIS, περίφρασις, *Circumlocutio*, a long circumſtance, or a ſpeaking of many words, when few may ſuffice; derived from περιφράζω, [*periphrazo*] *circumloquor*, to utter that in many words which might be ſpoken in few.

* It is the uſing of many words for one thing.

* Whatſoever may be more briefly ſignified, and is with elequence more amply manifeſted, is a *Periphraſis*.

Periphraſis is a figure when a ſhort ordinary ſenſe is odly expreſt by more words; or when a thing is ſhadowed out by ſome equivalent expreſſions.

Rem circumloquitur per plura unam: Periphraſis *Farraby.*

Trojani belli Scriptor. Chironis alumnus.

This figure is made principally four ways, *viz.*

1. When ſome notable enterpriſe, ones native countrey, or a ſect, or ſtrange opinion is put in ſtead of the proper name, *&c.* as in the firſt example,

Trojani belli Scriptor, The Writer of the Trojan war, for *Homer*.

Chironis alumnus, he that was educated by *Chiron* the ſon of *Saturn*, for *Achilles*.

2. When by the Etymologie, to wit, when the cauſe or reaſon of a name is unfolded: as,

Vir ſapientiæ ſtudioſus, a man ſtudious of wiſdom, for a Philoſopher.

3. When by Annotation, that is, by certain marks or tokens ſomething is deſcribed: as,

Cubito ſe emungit, pro Salſamentario.

Anger is a vehement heat of the minde, which brings paleneſſe to the countenance, burning to the eyes, and trembling to the parts of the body.

4. When by Definition a thing is deſcribed: as,

Ars ornatè dicendi, pro Rhètoricâ.

The Art of eloquent ſpeaking, for Rhetorique.

Legum ac civium libertatis oppreſſor, pro Tyranno.

An oppreſſor of the laws and liberties of the people, for a Tyrant.

Other Engliſh Examples of Periphraſis.

Thus, for, having riſen early; Having ſtriven with the Suns earlineſſe.

So in ſtead of *Mopſa* wept ill favouredly; *Mopſa* diſgraced weeping with her countenance.

To

To ſleep among theives; by this figure, thus,

To truſt a ſleeping life among theeves.

When they had ſlept a while, thus;

When they had a while hearkened to the perſwaſion of ſleep; where, to be inclined to ſleep, is expreſt by a Metaphor, (which is very helpful in this form of ſpeech) taken from one, who moves and inclines by perſwaſion.

Thus in ſtead of *Plangus* ſpeech began to be ſuſpected, it is ſaid;

Plangus his ſpeech began to be tranſlated into the language of ſuſpicion.

Scriptural Examples of Periphraſis.

2 Pet. 1. 14. To put off or lay down this Tabernacle, (*i. e.*) to die.

Joſh. 23. 14. I am going the way of all the earth, for that none can eſcape it: (*i.e.*) death.

Eccleſ. 12.5. Man goeth to his long home, (*i.e.*) dies.

Pſal. 132. 3, 4. Surely I will not come into the Tabernacle of my houſe, nor goe up into my bed: I will not give ſleep to mine eyes, nor ſlumber to mine eye-lids, untill, *&c.* the ſenſe is, I will not reſt untill, *&c.*

Rom. 4.11. The Father of the faithfull, (*i.e.*) *Abraham.*

1 Tim.

1 Tim. 2. 7. A Teacher of the Gentiles, (*i.e.*) *Paul.*

Joh. 21. 20. The Diſciple whom Jeſus loved; (*i. e.*) *John.*

Mark 14. 25. The fruit of the Vine; (*i e.*) Wine.

Job 18. 14. The King of terrors; (*i.e.*) death.

* See it further in pag. 6.

* METAPLASMUS, *Transformation*, It is a Figure when by reaſon of the verſe, *&c.* ſomething is neceſſarily changed redundant, or deficient.

PROSTHESIS, προσθεσις, *appoſitio*, a putting of one letter to another, derived from προστίθημι, [*proſtithemi*] *appono*, to put or add unto.

A figure (contrary to *Aphæreſis*) whereby a letter or ſyllable is added to the beginning of a word.

Aphæreſis, ἀφαίρεσις, [*aphaireſis*] *ademptio*, *detractio*, a taking away.

A figure contrary to *Proſtheſis*, and is, when a letter or ſyllable is taken away from the beginning of a word.

Farnaby. *Proſtheſis apponit capiti, quod Aphæreſis auſert.*

Examples

Examples of Proſtheſis and Aphæreſis.

Ut; gnatus. tetuli. ruit. & non temnere divos.
Gnatus, for, *natus*. *Tetuli*, for, *tuli*. *Ruit*, for, *eruit*. *Temnere*, for, *contemnere*.

SYNCOPE, συγκοπὴ, *Conciſio*, a cutting away.
Syncope is a figure contrary to *Epentheſis*, and is when a letter or ſyllable is taken or cut away from the midſt of a word.

Epentheſis, ἐπένθεσις, *interpoſitio*, interpoſition, or a putting in between.
Epentheſis is the interpoſition of a letter or ſyllable in the midſt of a word.

Syncope de medio tollit, quod Epentheſis infert. *Farnaby.*

Examples of Syncope and Epentheſis.

Relligo. Mavors. Juſſo. Surrexe. Repoſtum.
Relligio, for, *religio*. *Repoſtum*, for, *repoſitum*. *Abiit*, for, *abivit*. *Petiit*, for, *petivit*. *Dixti*, for, *dixiſti*.

APOCOPE, ἀποκοπὴ, *abſciſſio*, a cutting off.
Apocope is a figure contrary to *Paragoge*, and is when the laſt letter or ſyllable of a word is cut off or taken away.
Paragoge παραγωγὴ, *productio*, a making long.

Paragoge

Paragoge is a figure when a letter or ſyllable is added to the end of a word.

Farnaby. *Auſert Apocope finem, quem dat Paragoge.*

Examples of Apocope and Paragoge.

Ingeni. Hymen. Curru'. Tyrio veſtirier oſtro.
Ingeni, for, *Ingenii*. *Curru*, for, *currus*. *Peculi*, for, *peculii*. *Dicier*, for, *dici*.

ANTITHESIS, ἀντίθεσις, *Oppoſitio*, oppoſition, or, ἀντίθετον, [*antitheton*] *oppoſitum, oppoſite*, ſet or placed, againſt; derived from ἀντὶ, [*anti*] againſt, & θέσις, [*theſis*] *poſitio*, a poſition, or ſtate of a queſtion, which is derived from τίθημι, [*tithemi*] *pono*, to put.

Antitheſis is ſometimes a figure, whereby one letter is put for another; and then it is the ſame with *Antiſtoichon*, which ſignifies change of letters.

Farnaby. Litterulam Antitheſis mutat, quod & Antiſtœchon:
Olli ſubridens. voſtrum. ſervom. faciundo.

Olli, for, *illi*. *Voſtrum*, for, *veſtrum*. *Servom*, for, *ſervum*. *Faciundo*, for, *faciendo*.

Antitheſis, is alſo the illuſtration of a thing by its oppoſite, or the placing of contraries one againſt another, as ſpokes in a wheel; and is a Rhetorical Exornation when

when contraries are oppoſed to contraries in a ſpeech or ſentence; or, when contrary Epithets are oppoſed, as alſo when ſentences, or parts of a ſentence are oppoſed to each other.

In bonâ ſegete nonnulla ſpica nequam, neq; in malâ non aliqua bona.

This Exornation is of contrary words, or contrary ſentences.

1. Of *contrary words*: as,

Hujus orationis difficilius eſt exitum, quàm principium invenire.

Quiſquis ubiq; habitat, maximè nuſquam habitat.

2. Of *Sentences*: This *Antitheſis* marvaillouſly delights and allures.

Obſequium amicos, veritas odium parit.

Habet aſſentatio jucunda principia; eadem exitus amariſſimos adfert.

——Plus hujus inopia poſſit ad miſericordiam, quam illius opes ad crudelitatem.

Cujus adoleſcentia ad ſcientiam rei militaris, non alienis præceptis, ſed ſuis imperiis, non offenſionibus belli, ſed victoriis, non ſtipendiis, ſed triumphis eſt traducta.

But that is the moſt elegant *Antitheſis*, when contrary words are oftenest oppoſed to each other: as,

Egentes in locupletes, perditi in bonos, ſervi in dominos armabuntur.

Or when contrary ſentences are oftenest oppoſed: as,

Conferte hanc pacem, cum illo bello; hujus præ-

toris

toris adventum, cum illius Imperatoris victoriâ; hujus cohortem impuram, cum illius exercitu invicto; hujus libidines, cum illius continentiâ: ab illo qui cepit conditas, ab hoc qui constitutis accepit, captas dicetis Syracusas. Verr. Act. 5.

English Examples of Antithesis.

He is gone, but yet by a gainful remove; from painful labour to quiet rest, from unquiet desires to happy contentment, from sorrow to joy, and from transitory time to immortality.

So well sighted were the eyes of his mind, that by them he saw life in death, an exaltation in falling, glory in shame, a Kingdom in bondage, and a glorious light in the midst of darkness.

Compare the ones impatiency with the others wildness, the ones insolency with the others submission, the ones humility with the others indignation, and tell me whether he that conquer'd seem'd not rather confounded, then he that yeilded, any thing discouraged; or set the ones triumph against the others captivity, losse against victory, feasts against wounds, a crown against setters; and the majesty of courage will appear in the overthrown.

What's more odious then labour to the idle, fasting to the glutton, want to the covetous, shame to the proud, and good laws to the wicked?

Art

Art thou rich? then rob not the poor: if thou beeſt wiſe, beguile not the ſimple; if ſtrong, tread not the weak under thy feet.

Scriptural Examples of Antitheſis.

Prov. 14 11. The houſe of the wicked ſhall be overthrown: but the Tabernacle of the upright ſhall flouriſh.

Verſ. 34. Righteouſneſſe exalteth a Nation: but ſin is a reproach to any people.

Iſa. 59.9. We wait for light, but behold obſcurity; for brightneſſe, but we walk in darkneſſe.

Lam. 1. 1. How doth the City ſit ſolitary that was full of people? how is ſhe become as a widow? ſhe that was great among the Nations, and Princeſſe among the Provinces, how is ſhe become tributary?

Prov. 29. 2. When the righteous are in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.

Prov. 29. 27. An unjuſt man is an abomination to the juſt: and he that is upright in the way, is abomination to the wicked.

Prov. 3. 35. The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.

See Iſa. 5. 20. Prov. 3. 33. 12. 23. 28. 1. 12. 24. 13. 4. 15. 1. 17. 15. Prov. 13. 7. 8.

ME-

METATHESIS, μετάθεσις, *Tranſpoſitio*, Tranſpoſition.

Tranſpoſition is a Grammar figure whereby one letter is put for another.

Tranſponitq; elementa Metatheſis; ut, *tibi Thymbre.*

Thybre, pro, Thymber. item, piſtris, pro, priſtis.

ECTHLIPSIS, ἔκθλιψις, *eliſio*, a ſtriking out. It is a figure of *Proſodia*, eſpecially when (*M*) with his vowel is taken away, the next word beginning with a vowel.

Synalœpha, συναλοιφὴ [*ſynaloiphe*] *Commixtio*, a mingling together.

It is a gathering of two vowels into one ſyllable: or a Colliſion or daſhing together of a vowel before another in divers words.

Farnaby. Ecthlipſis *M. vocales aufert* Synalœpha.

Example of Ecthlipſis and Synalœpha.

Tu in me ita es, hem! in te ut ego ſum: ac tu me ibi ama, ut te ego amo hic jam.

SYSTOLE, συστολὴ, *correptio*, a ſhortning. A figure of *Proſodia*, whereby a long ſyllable is contrary to its nature made ſhort.

This

This and *Synecphoneſis* are alike, whereunto *Diaſtole* is contrary.

Diaſtole, διαστολὴ, *extenſio*, extenſion, or lengthening.

A figure of *Proſodia*, whereby a ſyllable, ſhort by nature is made long.

Syſtole *ducta rapit*; *correpta* Diaſtole *ducit*. *Farnaby.*

Examples of Syſtole and Diaſtole.

Recidimus. ſteterunt. Naufragia. Semiſopita.

SYNÆRESIS, συναίρεσις, [*ſynaireſis*] *Contractio*, Contraction.

It is a contraction of two vowels or ſyllables into one.

Syllaba de binis confecta Synæreſis *eſto*: *Farnaby.*
Atripides. alveo. cui. tenuis. parietis. aurea.
Sex lento fuerint alvaria vimine texta.

Alvaria pro alvearia.

Diæreſis διαίρεσις, [*diaireſis*] *diviſio*, diviſion.

It is a figure of *Proſodia*, and is when one ſyllable is divided into two parts.

Dividit in binas partita Diæreſis unam: *Farnaby.*
Evoluiſſet. aheneus. evohe. materiai.
Debuerant fuſos evoluiſſe ſuos.

Evoluiſſe, for, *evolviſſe*. *aheneus*, *pro*, *æneus*. *evohe*, *pro* ,*væ*. *materiai*, *pro*, *materiæ*.

ELLIPSIS, ἔλλειψις, [*elleipſis*] *defectus*, defect, or want: derived from ἐλλείπω, [*elleipo*] *deficio*, to lack or want.

* It is ſomewhat like unto *Apoſiopeſis.*

* A figure when for expreſſing of paſſion and affection, ſome word (neceſſary in conſtruction) is forborn: or, when in a ſentence, a word is wanting, to make that ſenſe, which hath been ſpoken.

Farnaby. Dicitur Ellipſis, ſi, ad ſenſum, dictio deſit: *Non eſt ſolvendo. dicunt. quid plura? quid iſtis?*

So that deficient ſpeech of *Venus*, *Æn.* 1. carries matter of admiration with it.

Sed vos qui tandem? ubi omittitur [*eſtis*].

And that of *Pamphilus* his indignation, *Ter. Act.* 1. *Scen.* 5. *Tantámne rem tam negligenter agier? ubi deeſt* [*decet*].

Ex pede Herculem: *ubi omittitur computes magnitudinem.*

Scriptural Examples of Ellipſis.

Gen. 3. 1. And he ſaid to the woman, (*i.e.*) the devill in the Serpent.

Exod. 4. 25. Then *Zipporah* took a ſharp [ſtone, or knife] which is underſtood, but not expreſt in the Original.

Numb. 24. 19. He alſo that ſhall have dominion ſhall be of *Jacob*, *&c.* (*i.e.*) the offſpring of *Jacob.*

See Numb. 16.28. 2 King. 19.9. 22.18.

Iſa.

Iſa. 1. 13. I can not iniquity, (*i.e.*) I can not bear iniquity.

Hoſ. 8. 1. Trumpet to mouth, (*i.e.*) ſet the Trumpet to thy mouth.

Pſal. 6. 4. And thou Lord, how long?

ZEUGMA, ζεῦγμα, *junctura*, a joyning or coupling together: derived from ζεύγνυμι, *jungo*, to joyn or couple.

Zeugma is a figure of a conſtruction, whereby one Verb or Adjective anſwering the nearer to divers Nominative caſes or Subſtantives, is reduced to the one expreſly, but to the other by a ſupplement.

Suppoſitis multis ſi verbum inſerviat unum, Aut Adjectivum, fit Zeugma: *Hic illius arma, Hic currus fuit. Hircus erit tibi ſalvus & hœdi.* Farnaby.

Vicit pudorem libido, timorem audacia, rationem amentia.

But when there is a Compariſon, or Similitude, the Verb or Adjective agrees with the former Nominative caſe or Subſtantive: as,

Ego melius quam tu ſcribo. Ego ſicut fœnum arui.

Hoc ille ita prudenter atq; ego feciſſet.

Zeugma is made three wayes; *viz.*

1. In Perſon: as,

Ego & tu ſtudes.

2. In Gender: as,

Maritus & uxor eſt irata.

3. In Number: as,

——*Hic illius arma, hic currus fuit.*

Zeugma hath three kinds: *viz.*

1. *Protozeugma*, which is when the Verb or Adjective is expreſſed in the beginning of the clauſe or ſentence; and omitted after: as,

——*Sunt nobis mitia poma,*
Caſtaneæ molles, & preſſi copia lactis.
Dormio ego & tu.

Cicero againſt Cataline. For neither art thou he *Cataline*, whom at any time ſhame could call back from diſhoneſty, either fear from perill, or reaſon from madneſſe.

Iſa.60.17. Here the Verb [could call back] is the common word which is expreſt in the firſt clauſe and underſtood in the reſt following.

2. *Meſozeugma*, when the common word is put in the middle clauſe: as,

Semper honos, nomenq; tuum, laudeſq; manebunt.
Ego dormio & tu.

What a ſhame is this, that neither hope of reward, nor fear of reproach could any thing move him, neither the perſwaſion of his friends, nor the love of his country.

3. *Hypozeugma*, which is when the Verb or Adjective, or the common word is put in the laſt clauſe, or in the end of the clauſe: as,

Ego mihi illum ſibi me ille anteferebat.
Ego & tu dormis.

Non

Non Venus & vinum ſublimia pectora fregit.

The foundation of freedom, the fountain of equity, the ſafegard of wealth, and cuſtody of life is preſerved by laws.

By this figure *Zeugma*, a Verb is ſometimes reduced to two Nominative caſes, and agrees with both, and then it is called a *Zeugma* of locution, not of conſtruction; as,

Joannes *fuit piſcator &* Petrus.

John was a fiſherman and *Peter*.

SYLLEPSIS, σύλληψις, *Comprehenſio*, Comprehenſion, derived from συλλαμβάνω, [*ſyllambano*] *comprehendo*, to comprehend or contain.

A figure of Conſtruction, and is when a Nominative caſe plural is joyned to a Verb ſingular, or a Nominative ſingular to a Verb plural: or it is a comprehenſion of the more unworthy under the more worthy.

Perſonam, genus & numerum conceptio triplex *Farnaby.*

Accipit indignum Syllepſis ſub mage digno:
Tuq puerq; eritis. Rex & Regina beati.

Quid tu & ſoror facitis? In Engliſh,
What doe you and your ſiſter make?

Ego & mater miſeri perimus: I and my mother being miſerable, doe periſh.

Tu & uxor, qui adfuiſtis, teſtes eſtote: You and your wife, who were preſent b. ye witneſſes.

Syllepſis is threefold: *viz.*

1. Of the *Perſon*: as,

Ego & pater ſumus in tuto: I and my father are ſafe.

Neq; ego, neq; tu ſapimus: Neither I nor you are wiſe.

Tu quid ego & populus mecum deſideret audi: Hear thou what I and the people with me do deſire.

2. Of the *Gender*: as,

Rex & Regina beati: The King and the Queen be bleſt.

3. Of the *Number*: as,

Ego cum fratre ſumus candidi: I with my brother are white.

So *Ovid. Impliciti lequeis nudus uterq; jacet*: They lie both naked faſt tyed together with cords, ſpeaking of *Mars* and *Venus* tyed together in *Vulcans* net.

DIALYTON, διάλυτον, *diſſolutum*, disjoyned; derived from διαλύω, [*dialyo*] *diſſolvo* to disjoyn.

It is all one with *Aſyndeton*.

Aſyndeton, ἀσύνδετον, *inconjunctum*, disjoyned, or without copulative: derived from the privative α, and συνδέδς, [*ſyndetos*] *colligatus*, bound together, which is derived from δέω, [*deo*] *ligo*, to bind.

A figure when in a heap or pile of words, a conjunction copulative it not only for ſpeed

ſpeed and vehemency, but for pathetical Emphaſis ſake left out.

Dialyton tollit junƈturam, ut Aſyndeton, idq; * Articulus faciet: *Rex, Miles, Plebs negat illud.*

Frange toros, pete vina, roſas cape, tingere nardo.

Tot res repentè circumvallant, unde emergi non poteſt; vis, egeſtas, injuſtitia, ſolitudo, infamia.

Ubi ſingulæ voces aſyndetæ, ſunt emphaticæ.

Cæteros ruerem, agerem, raperem, tunderem, proſternerem.

Veni, vidi, vici.

Here if the words were copulated with conjunctions, the quick vertue, vehemency and earneſt affection of the ſpeech would languiſh and decay.

Farnaby.

* *Articulus* hath been accounted among the Ancient Rhet. a figure, but now *Aſyndeton* ſupplies its place.

Engliſh Examples of Dialyton and Aſyndeton.

Her face with beauty, her head with wiſedom, her eyes with Majeſty, her countenance whith graceſulneſſe, her lips with lovelineſſe; where many [ands] are ſpared.

The King himſelf, the ſouldier, all ſorts of people deny this.

By thy folly and wickedneſſe thou haſt loſt thy ſubſtance, thy good name, thy friends, thy parents, and offended thy Creator.

In ſome places only the Conjunction is put in the laſt place, in a Compariſon of three: as,

A fair woman doth not only command without entreaty, but perſwade without ſpeaking.

Her wit endeared by youth, her affection by birth, and her ſadneſſe by her beauty.

Scriptural Examples.

1 Cor. 13. 4, 5, 6, 7. Charity ſuffereth long, envyeth not, vaunteth not it ſelf, is not puffed up, behaves not it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evill, *&c.*

2 Tim. 3. 2, 3. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, *&c.*

The like alſo you may find in Rom. 1. 29, *&c.* Pſal. 66. 1, 2, 3. Rom. 3. 11, 12, *&c.* 1 Theſ. 5. 16, *&c.*

POLYSYNDETON, πολυσύνδετον, *variè & multipliciter conjunctum*, diverſly and many wayes joyned or coupled together: derived from πολὺ, [*polu*] *multùm, valdè*, very much, and συνδετὸς, [*ſyndetos*] *conjunctus*, joyned together.

A figure ſignifying ſuperfluity of conjunctions, and is when divers words are for their weightineſſe, (and not without an Emphaſis) knit together with many copulatives.

Con-

Conjunctura frequens vocum Polyſyndeton eſto : *Farnaby.*

Fataq; fortunaſq; virûm moreſq; manuſq;.

Liv. lib. 8. Dec. 3. *Et ſomnus, & vinum, & epulæ, & ſcorta, & balneæ, corpora atq; animos enervant.*

Engliſh Examples.

Overmuch ſleep alſo, and wine, and banquets, and queans, and bathes enervate and enfeeble the body and minde.

He was both an enemie to his countrey, and a betrayer of his truſt, and a contemner of the good laws, and a ſubverter of the peoples liberties and immunities.

Scriptural Examples of Polyſyndeton.

1 Cor. 13. 1, 2, 3. Though I ſpeak with the tongues of men and Angels, and have not charity, I am become as ſounding braſs, or a tinckling cymbal, and though I have the gift of propheſie, and underſtand all myſteries, and all knowledge, yea, if I had all faith, ſo that I could remove mountains, and had not love, I were nothing.

Act. 1. 13. Where abode both *Peter*, and *James*, and *John*, and *Andrew*, &c.

Gal. 4. 10. Ye obſerve days, and months, and times, and yeare.

The like examples you have in Rom. 8. 38, 39. Pſal. 18. 2, &c.

PLE-

PLEONASMUS, πλεονασμὸς, *redundantia*, ſuperfluity: derived from πλεονάζω, [*pleonazo*] *redundo*, to abound ſuperfluouſly.

A figure whereby ſome ſuperfluous word is added in a ſentence to ſignifie emphatically the vehemency and earneſtneſſe of the ſpeaker, and the certainty of the matter ſpoken.

Farnaby. Vocibus exuperat Pleonaſmus & emphaſin auget.

Auribus bis audivi, oculis vidi, ore loquutus.

Cic. Accipias igitur hoc parvum opuſculum.

Ubi gentium? quo terrarum abiit?

Ter. *Te interea loci cognovi.*

Nilo amne vectus.

Ter. *Ego hominem callidiorem vidi neminem quam Phormionem.*

Engliſh Examples.

I heard it with theſe ears.

I ſaw it with theſe eyes.

I ſpake the words with my own mouth.

Scriptural Examples of Pleonaſmus.

The God of all grace, out of the fountain of his rich mercy oft uſes this manner of ſpeaking, thereby to condeſcend to the weakneſſe of our capacities, clear up things to

to our underſtandings, and beat them as it were into our dull apprehenſions: as,

Deut. 13.4. Ye ſhall walk after the Lord and fear him, and keep his commandments, and obey his voyce, and you ſhall ſerve him, and cleave unto him.

Deut. 32.6. O fooliſh people and unwiſe, &c.

Prov. 27. 2. Let another man praiſe thee, and not thine own mouh; a ſtranger, and not thine own lips.

1 Joh. 1.1. We have ſeen with our eyes, &c.

So Joh. 1.3. 6.33,34,35.

Theſe Pleonaſtical inculcations are not vain, but ſerve to work things the better upon our hard hearts.

The Scripture is often exegetical, what it ſpeaks darkly in one place, it explains in another.

PARELCON, παρέλκον, *protractio*, protraction, or prolonging; derived from παρέλκω, [*parelco*] *protraho*, to protract or prolong.

A figure when a ſyllable, or whole word is added to another in the end of it.

Syllabicum adjectum ſit vocis fine Parelcon: *Quipote. numnam. etiamnum. ehodum. tu Soſia adeſdum.* Farnaby.

PA-

PARENTHESIS, παρένθεσις, *interpoſitio*, interpoſition, or an inſerting beween: derived from παρεντίθημι, [*parentithemi*] *inſero*, *interjicio*, to interpoſe, or caſt between.

Parentheſis is a form of ſpeech or a clauſe comprehended within another ſentence, which (though it give ſome ſtrength) may very well be left out, and yet the ſpeech perfect, or the ſenſe ſound.

Herein are two rules obſervable, *viz.*

1. Let it neither be long nor frequent, becauſe then it will render the ſentence obſcure.

2. Let it be very ſeldom that one *Parentheſis* be inſerted within another.

Farnaby. Membrum interjecto ſermone Parentheſi auget:

Credo equidem (nec vana fides) genus eſſe Deorum.

Horat. *Cætera de genere hoc (adeo ſunt multa) loquacem*
Delaſſare valent Fabium.

Engliſh Examples.

Sometimes a *Parentheſis* makes your diſcourſe more graceful and intelligible: as,

Tell me ingenuouſly (if there be any ingenuity in you) whether, *&c.*

That what his wit could conceive (and his wit can conceive, as far as the limits of reaſon

ion ſtretch) was all directed to the ſetting forth of his friend. *&c.*

And indeed all Parentheſes are in extreams, either graces or foyls to a ſpeech.

If they be long, they ſeem interruptions, and therefore at the end of them muſt be a retreat to the matter, called *Antanaclaſis*, in which figure you ſhall find examples of ſuch Parentheſes as require a retreat to the matter.

A *Parentheſis* is often put in, when the ſpeaker ſuppoſing that the hearer may demand a reaſon of, or make an objection to what he ſaith, preventeth him by an interpoſition expreſſed before the ſentence be all ended: ſo that hereby it may appear that a *Parentheſis* ſerves to confirm the ſaying by the interpoſition of a reaſon, and to confute the objection by the timely prevention of an anſwer: Alſo where the ſentence may ſeem dark, or doubtful, it puts in a ſhort annotation or expoſition to give light, and to reſolve the doubt.

Scriptural Examples of Parentheſis.

2 Cor. 11. 23. Are they Miniſters of Chriſt? (I ſpeak as a fool) I am more, *&c.*

Iſa. 7. 23. At that time all vineyards (though there were a thouſand vines in one, and ſold for a thouſand ſilverlings) ſhall be turned into bryars and thorns.

EVO-

EVOCATIO, Evocation or calling forth.

* It is an immediate Reduction of the third perſon either to the firſt or ſecond.

* *Evocation* is a figure of conſtruction, and is when the Nominative Caſe to a Verb of the third Perſon is ſet before a Verb of the firſt or ſecond Perſon, which draws and as it were cals it away to its own impropriety : or,

When as the firſt or ſecond Perſon doth immediately call unto it ſelf the third; they doe both become the firſt or ſecond Perſon.

Farnaby. Perſonam ad primam revocatur ſive ſecundam

Tertia : *Qui legis hæc. Populus ſuperamur ab uno*

Ego pauper laboro; tu dives ludis.

Where note that the Verb muſt agree with the Perſon calling; as may yet further appear; *viz.*

Ego tuæ deliciæ iſtuc veniam.

Magna pars ſtudioſorum amœnitates quærimus; A great part of us ſtudents doe ſeek pleaſures.

PARATHESIS, παράθεσις, *appoſitio*, appoſition, or a putting of one thing to another; derived from παρατίθημι, [*paratithemi*] *appono*, to put or adde unto.

Appo-

Appoſition is a continued or immediate Conjunction of two Subſtantives of the ſame caſe, by the one whereof the other is declared: as,

Urbs Roma, the City Rome.

And it may be of many Subſtantives: as,

Marcus Tullius Cicero.

Appoſition is a figure of Conſtruction, (which the Ancients called *Interpretation* or *Declaration*) whereby one Noune Subſtantive is for Declaration and diſtinction ſake added unto another in the ſame caſe: as,

Flumen Rhenus, the flood Rhenus.

Et Caſu Subſtantiva apponuntur eodem. *Farnaby.*
Turba moleſta proci. Mons Taurus. fons Aganippe.

This figure is made for a threefold conſideration; *viz.*

1. For the reſtraining of a generality: as,

Animal equus, a living creature, an horſe.

2. For the removing of Equivocation: as,

Taurus Mons Aſiæ.

Lupum [*piſcem*] *non vidit Italia.*

3. For the attribution of ſome property: as,

Eraſmus, vir exactiſſimo judicio: *Eraſmus*, a man of a moſt exact judgement.

Nireus, adoleſcens inſigni formâ: *Nireus*, a ſtripling of an excellent beauty.

John 14. 22. *Judas* ſaith unto him, not *Iſcariot*, Lord how is it that thou, &c.

ANTIPTOSIS, ἀντίπτωσις, *caſus pro caſu poſitio*, the putting of one caſe for another: derived from ἀντὶ, [*anti*] *pro*, for, and πτῶσις, [*ptoſis*] *caſus*, a caſe.

It is a poſition of one caſe for another.

A figure of conſtruction, and is when one caſe is put for another, and ſometimes with a very good grace.

Farnaby. b *Trabeate* the Vocat. for *trabeatus*, the Nominative. The No. for the Genitive. The Dat. for Accuſ. Abl. for Dat.

Antiptoſis amat pro caſu ponere caſum: *Urbem quam ſtatuo veſtra eſt.* b *trabeate ſalutas.*

The City which I mean is yours.

Sermonem quem audiſtis non eſt meus; The talk which you have heard is not mine.

Ariſtotelis libri ſunt omne genus eloquentia referti; for *omnis generis*.

Terence: *Nam expedit bonas eſſe vobis*. *vobis*, for *vos*.

Virg. *Hæret pede pes, denſuſq; viro vir. pede*, pro *pedi*.

But this figure and *Hypallage* are found rather to excuſe the licenſe or the error of Authors, then to ſhew that we may do the ſame.

Scriptural Examples.

Rev. 3. 12. Him that overcometh will I make a pillar, &c.

Rev. 1. 5. Luke 1. 55.

HELLENISMUS, ἑλληνισμὸς, *Græcorum imitatio, Sermo Græcanicus, Græciſmus ſeu proprietas græcorum verborum*; A Græciſm or ſpeech after the manner of the Greeks, derived from ἕλλην, [*Hellen*] *Deucalions* ſon, from whom the Greeks are called ἕλληνες, [*Hellenes*] from whence ἑλληνίζω, [*Hellenizo*] *Græcè loquor*, to ſpeak after the manner of the Greeks.

A Græciſm or an imitation of the Greeks in phraſe or conſtruction, or a ſpeech after the manner of the Greeks: which is,

When the conſtruction proper to the Greek tongue is uſed in another language.

Helleniſmus erit phraſis aut conſtructio Græca: *Farnaby.*

Deſine clamorum. fallunt. ardebat Alexin.

Nobis non licet eſſe tam diſertis.
(*Terentius, Utiq. vobis expedit eſſe bonas*)
——*didiciſſe fideliter artes.*
Emollit mores.
Virg. *Cui nec certaverit ulla.*
Hor. *Deſine curarum, pro a curis.*

This Græciſm *Edm. Spencer* uſes alſo not unelegantly in the Engliſh tongue: as,

Edm. Spenser. lib. 13. For not to have been dipt in Lethe Lake,
Could ſave the * ſon of *Thetis* from to die.
* *Achilles.*

Tmeſis, τμῆσις, *Sectio*, Section, or dividing, derived from τέμνω, [*temno*] or τμάω, [*tmao*] *ſeco*, *ſcindo*, to cut or divide.

Tmeſis is a figure whereby the parts of a compound or ſimple word are divided by the interpoſition of another.

Farnaby. Compoſitæ in partes eſt Tmeſis ſectio vocis:
Quæ mihi cunq; placent. Septem ſubjecta trioni.

Hor. *Eſt quadam prodire tenus, ſi non datur ultra.*
(*i.e.*) *licet quadantenus prodire.*
Plaut. *Sed nè ego ſtultus, qui rem curo publicam.*
(*i.e*) *qui rem publicam curo.*

HENDIADYS, ἑνδιάδυς, or ἑνδιάδυω, [*hendiaduo*] *unius in duo ſolutio*, a dividing of one thing into two: derived from ἔδω, [*edo*] *corrodo*, to bite or gnaw in ſunder, *quaſi* ἓν διὰ δυοῖν, [*hen dia duoin*] *unum per duo* one thing by two.

Hendiadys is figure whereby one thing is divided into two, or when one thing is expreſſed by more words.

Farnaby. Hendiadys unum in duo ſolvit, mobile fixum
Dans: *auro & pateris Chalybem frænoſq; momordit.*

Pateris auro, (*i. e.*) *aureis pateris.*
Chalybem frænoſq; &c. (*i. e.*) *frænos chalybeos.*

In

In regione & umbrâ mortis, (*i. e.*) *regione umbroſâ mortis.*

Engliſh Examples.

Cups of gold, (*i. e.*) gilded cups.

In the region and ſhadow of death, (*i. e.*) in the ſhadie region of death.

Scriptural Examples of Hendiadys.

Gen. 19. 24. And Jehovah rained upon Sodom and Gomorrah brimſtone and fire, *&c.* (*i. e.*) firie and burning brimſtone, or ſulphurous fire. ſee Gen. 1. 26.

Jer. 29. 11. *Ad dandum vobis finem & expectationem*, (*i. e.*) *finem expectatum.*

Matth. 4. 16. They that ſate in the region and ſhadow of death; (*i. e.*) in the ſhadie region of death.

Matth. 20. 20. Then came the mother of *Zebedees* children with her ſons, worſhipping him and deſiring, *&c.* (*i. e.*) deſiring by worſhipping.

ENALLAGE, ἐναλλαγὴ, *Ordinis permutatio*, a change of order; derived from ἐναλλάττω, [*enallatto*] *permuto*, to change one thing for another; or from ἔναλλος, [*enallos*] *inverſus & præpoſterus*, turn'd upſide down and diſorderly.

A figure whereby the Number or Gender, Mood, Perſon, or Tenſe are changed, or put one for another.

Farnaby. Perſonam numerum commutat Enallage tempus,

Enal. Gen. Cumq; modo genus; ut: *Pereo* [a] *quod charius eſt mi.*

[a] *Pro qui mihi charior ſum.*

Ni faciat vici. præſto eſt. hinc ſpargere voces.

Enal. Numeri. Ovid. *Et fleſti, & noſtros vidiſti flentia ocellos.*

Flentia, pro flentium, niſi noſtros pro meos dixeris.

Enal. Modi. Cicero ad Trebat. *Sed valebis meaq; negotia videbis, meq; diis adjuvantibus ante brumam expectabis: pro Vale, vide, expecta.*

The future Tenſe of the Indicative being put for the Imperative Mood.

Enal. Perſ. Ter. in Phor. *Si quis me quæret rurſus. Præſto eſt, deſine: pro, Præſto ſum; nam de ſe loquitur.*

Enal. Temporum. Virg. *Omnis humo fumat Neptuna Troja. pro fumavit.*

The Preſent Tenſe being put for the Preterperfect.

Scriptural Examples of Enallage.

Enal. of the Number, This change of order is ſometimes of the *Number*: as,

Pſa. 14. 1. The fool hath ſaid in his heart, there is no God: They are corrupt, they have done abominable works, *&c.*

See Exod. 20. 2. Prov. 1. 11. Matth. 1. 21.

Here

Here the ſinguiar is put for the plural number; or on the contrary.

Thus in Iſa.3.12. Women ſhall bear rule over them, &c. (*i.e.*) effeminate men ſhall, &c. The Feminine gender put for the Maſculine, effeminate men are called women. *Enal.* of the Gend.

Pſal. 1.1. Bleſſed is the man that walketh not in the counſel of the ungodly, &c. (*i.e.*) whoſe heart, affections and will God hath ſo renewed, that he will not walk in their counſel, &c. where the preſent is put for the future tenſe. ſee Matth.24.40. *Enal.* of the Tenſe.

Pſal. 18. 29. For by thee I have run through a Troop: and by my God have I leaped over a wall. *Enal.* of the Perſ.

Deut. 32.15. But Jeſurun waxed fat, and kicked: thou art waxed fat, &c. the like example you have in Gen.49.4.

SYNTHESIS, σύνθεσις, *Compoſitio*, Compoſition, or a joyning together; derived from συντίθημι, [*ſyntithemi*] *compono*, to compoſe or put together.

It is a conſtruction made for ſignifications ſake, or a ſpeech congruous in ſenſe, not in voyce.

It is a figure of conſtruction, whereby a Noune collective ſingular is joyned to a Verb plural.

Of others it is alſo called a figure, whereby two words are joyned into one by a figa of union.

Farnaby. Syntheſis eſt ſenſu tantum, non congrua voce:

Turba ruunt. aperite aliquis. pars maxima cæſi.

Gens armati; a Nation or people armed. Sometimes it is made in *gender* only: as,

Elephantus gravida, an Elephant great with young.

Or for ſupplements ſake: as,

Centauro in magna; where the word *puppi*, or ſhip is underſtood.

Sometimes it is made both in *gender* and *number*: as,

Pars merſi tenuere ratem. Part being drowned, held the oar.

Laudem ſemper-florentis Homeri.

Monti-feriens fulmen.

Engliſh Examples of Syntheſis.

The tempeſt-toſſed Seas.
The earth-encirling Ocean.
The Green-mantled Earth.
A Heaven-faln ſtar.
A Rock-rending whirlwinde.
Marble-hearted cruelty.

ANASTROPHE, ἀναστροφὴ, *præpoſtera rerum collocatio*, a præpoſterous placing of words or matter; derived from ἀναστρέφω, [*anaſtrepho*] *retrò verto*, to turn back.

A figure whereby words which ſhould have been precedent, are poſtpon'd:

Digna præire ſolet poſtponere verba: Anaſtrophe *Farnaby.*

Tranſtra per. Italiam contra. maria omnia circum.

HYPERBATON, ὑπέρβατον, *Tranſgreſſio*, Tranſgreſſion, or a paſſing over: derived from ὑπερβαίνω, [*hyperbaino*] *tranſgredior*, to paſſe over.

By Rhetoricians it is called a tranſpoſed order of words; ſuch as the cauſe and comelineſſe of ſpeech often requires.

Hyperbaton is a figure when words are for elegancy and variety tranſpoſed from the right order of conſtruction, (which is the plain Grammatical order) into another handſomer and more fit order: or,

When words agreeing in ſenſe are in ſite or placing disjoyned:

Eſt vocum inter ſe turbatus Hyperbaton ordo: *Farnaby.*

Vina, bonus quæ deinde cadis onerarat Aceſtes,
Littore Trinacrio, dederatq; abeuntibus heros,
Dividit.

But this figure and *Antiptoſis* are found rather to excuſe the licenſe or the error of Authors, then to ſhew that we may doe the like.

Ephes. 2. 1. And you hath he quickned, who were dead in treſpaſſes and ſins.

Ephes. 5. 3. But fornication, and all uncleanneſſe, or covetouſneſſe, let it not be once named amongſt you, as becometh Saints.

Ephes. 1. 14. Which is the earneſt of our inheritance, untill the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

HYPALLAGE, ὑπαλλαγὴ, *immutatio*; a changing: derived from ὑπὸ, [*hypo*] *in*, and ἀλλάτ̃ω, [*allatto*] *muto*, to change.

A figure when the natural order of the word is changed, as when two words change their caſes, or when words are altered among themſelves.

Farnaby. Caſu tranſpoſito ſubmutat Hypallage verba:
Impia trabs. videt hos ortus. dare claſſibus Auſtros.
For *dare claſſes Auſtris.*
Et gladium vaginâ vacuum in urbe non vidimus:
For *vaginam gladio vacuam.*

Scriptural Examples of Hypallage.

Job 17. 4. Thou haſt hid their heart from underſtanding, (*i.e.*) thou haſt hid underſtanding from their heart. Iſa.

Iſa. 5. 30. The light ſhall be darkened in the Heavens thereof, (*i. e.*) the heavens in the light thereof.

Pſal. 104. 4. Who maketh his angels ſpirits, (*i. e.*) the ſpirits his angels or meſſengers.

Heb. 3. 13. Through the deceitfulneſſe of ſin, (*i. e.*) by deceitful ſin.

See Iſa. 1, 3. Pſal. 80. 6. Amos 5. 16. Prov. 7. 22.

HYSTEROLOGIA, ὑστερολογία, *dictio præpoſtera*, a præpoſterous or diſorderly ſpeech, when that which by order ought to have been ſpoken firſt, is brought in laſt.

It is otherwiſe called *Hyſteron Proteron*, ὕστερον πρότερον, *poſtremum primum*, the laſt firſt: derived from ὕστερος, [*hyſteros*] *poſtremus*, the laſt or hindmoſt, and λόγος, [*logos*] *verbum*, a word or ſpeech.

It is called in the Engliſh phraſe, The Cart before the Horſe.

A figure when in a ſpeech that which in courſe of nature ought to have preceded, is brought in laſt.

Hyſteron & Proteron ſive Hyſterologia ſecundo Farnaby.

Prima loco ponit: *Lavinaq; littora venit.*
Detrudunt naves ſcopulo. nutrit peperitq;.
Valet atq; vivit.
Poſtquam alios tetigit fluctus, & ad æquora venit.

Engliſh

The ſhip arrived at the Lavinian ſhore: it came ſoul of the Rock.

She nouriſhed and preſerved him, ſhe brought him forth into the world.

He is in health and alive.

Scriptural Examples of Hyſterologia.

The order of time is not alwayes kept in Scripture; but ſometimes that which was done laſt is placed firſt; The Saints looked more at the ſubſtance then at ſmall circumſtances in their writings; and therefore the placing of things in Scripture muſt not be ſtrictly urged; for it is uſual by this figure or anticipation of time to relate that firſt which either as to courſe of nature, or as to the time of accompliſhment ſhould have had the laſt place: as appears by Joh. 11.2. compared with ch. 12. v. 3.

Pſal. 7. 24. He travaileth with iniquity, and hath conceived miſchief: here note that the birth is ſet before the conception.

Luke 4. 9. The Devils leading up of Chriſt unto the top of the pinnacle of the Temple, is mentioned after his taking him up into the exceeding high Mountain: and yet that preceded this, as appears by Mat. 4.5.8.

See Gen. 11.1. 30.22, 23. Iſa. 38. 21, 22.

SYN-

SYNCHORESIS, συγχώρησις, *Conceſſio*, Conceſſion, or granting of an argument: derived from συγχωρέω, [*ſynchoreo*] *concedo*, to grant.

A figure when an argument is ironically or mockingly yeelded unto, and then marred with a ſtinging retort upon the objector.

This form of ſpeech delights moſt, either when that which we grant is prejùdicial to, and ſtings the objector; as in controverſies it often happens; or when the argument granted, brings no loſſe unto him that grants it.

Sit Sacrilegus, ſit fur, ſit flagitiorum omnium vitiorúmq; princeps: at eſt bonus Imperator.

Sint Chriſtiani pauperes, ſint mundo immundo exoſi; ſunt tamen cœli hæredes.

Cum adverſarium pungimus: ut,

Habes igitur Tubero, quod eſt accuſatori maximè optandum, confitentem, ſe in ea parte fuiſſe, qua te Tubero, quâ virum omni laude dignum patrem tuum. Itaq; priùs de veſtro delicto confiteamini neceſſe eſt, quàm Ligarii ullam culpam reprehendatis.

Engliſh Examples.

I admit you are reſolute; I grant your determination is immoveable, but it is in things directly repugnant to the grave advice of your knowing friends, and in things

of

of a great tendency to your utter undoing.

They are proud, vain, disobedient, I acknowledge it, yet they are our children.

Scriptural Examples of Synchoresis.

James 2. 19. Thou believest that there is one God, thou dost well: the devils also believe and tremble.

Eccles. 11. 9. Thus *Solomon* also checks the young mans folly: Rejoyce oh young man in thy youth, and let thy heart chear thee, &c. and walk in the wayes of thy heart, &c. But know thou, &c.

Here first you have an Ironical concession, but after this, a stinging [but] which mars all.

The like examples you may find in 2 Cor. 4 8. Rom. 11. 19, 20. 2 Cor. 1. 2, 11. 2 Cor. 12. 16, 17.

ANTHROPOPATHIA, ἀνθρωποπάθεια, *humanus affectus*, humane affection: derived from ἄνθρωπος, [*anthropos*] *homo*, a man, and πάθος, [*pathos*] *affectus*, affection: or rather from ἀνθρωποπαθέω, [*anthropopatheo*] *humano more afficior, aut loquor*, to be affected with, or to speak after the manner of men.

It

It is an attributing to God humane affections, or it is a ſpeaking after the manner of men.

A Metaphor whereby that which properly is agreeable to the creatures, and eſpecially to man, is by ſome ſimilitude tranſferr'd unto the Creator and heavenly things.

This is very frequent in Scriptures, when it ſpeaks of God after the manner of men, and by bodily things ſets forth the divine excellencies of the ſpiritual and eternal being.

This Metaphorical form of ſpeech is alſo by others called *Syncatabaſis*, *condeſcenſio*, condeſcenſion, for that in holy writ the Lord doth as it were deſcend unto us, and under humane things reſembles and expreſſes heavenly myſteries unto our capacities.

Thus the Lord is ſaid to have a face in Pſal. 116. 11. 17. 15. and eyes, in Pſal. 11. 4. to ſignifie his omniſciencie; bowels in Iſa. 63. 75. and a boſome in Pſal. 74. 11. to denote unto us his infinite mercy and moſt ardent love.

Thus in Pſal. 48. 14. he is ſaid to be his peoples guide even unto death; and in Pſal. 62. 7. the rock of their ſtrength and their refuge; in Pſal. 18. 2. their buckler and the horn of their ſalvation; thus in Pſal. 17. 8. he is ſaid to have wings, to ſhew his care and protection of his people.

Theſe

Theſe and ſuch like are the condeſcenſional characters of comfort, whereby we may eaſily read and plainly underſtand the goodneſſe and rich mercy of the incomprehenſible Jehovah.

Thus the Lord alſo in reſpect of his adverſaries is by this Metaphor pourtrayed with letters of a contrary ſignification; as, a Giant to wound, a Judge to condemn, and a fire to conſume.

EXEGESIS, ἐξήγησις, *explicatio*, explication, or Expoſition: derived from ἐξηγέομαι, [*exegeomai*] *explico*, to explain or expound.

Exegeſis is a figure very uſuall in Scripture, when thoſe things which were firſt ſpoken more darkly, are afterwards in the ſame ſentence manifeſtly explained: or,

When a thing ſpoken in one member of a ſentence, is by way of explication and confirmation repeated in the latter part of it.

An Engliſh Example.

Time at one inſtant ſeeming both ſhort and long, ſhort in the pleaſingneſſe in calling to minde, long in the ſtay of his deſires.

Scriptural Examples.

Rom. 11. 7, 8. God hath given them the ſpirit of ſlumber: what's that? Eyes that they ſhould not ſee, and ears that they ſhould not hear.

Iſa. 51. 1, 2. Look unto the Rock, whence ye are hewn: look unto *Abraham* your father, *&c.*

Rom. 7. 18. For I know, that in me, that is to ſay, in my fleſh, dwelleth no good thing.

Iſa. 1. 2, 3. The latter part of the third verſe expounds the ſecond verſe, *&c.*

Iſa. 1. 22, 23. Thy ſilver is become droſs: thy wine is mixt with water: (*i. e.*) Thy Princes are rebellious and companions of theeves, *&c.*

Prov. 3. 3. Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

The like in Pſal. 17. 1. 10. 1. 6. 8, 9. 35. 1. 23. 18. 2. 3. Zech. 6. 12, 13. 2 King. 20. 3. Prov. 30. 3. Deut. 7. 3. 2 Tim. 1. 2, 3, *&c.* Jonah 2. 3, 4, 6. 1 Cor. 5. 9. 2 Tim. 4. 6.

SYNCRISIS, συγκρισις, *Comparatio*, a Compariſon; derived from συγκρινω, [*ſyncrino*] *comparo*, to compare.

1. *Syncriſis* is a compariſon of contrary things, and divers perſons in one ſentence.

2. *Compa-*

2. *Comparatio* is a form of ſpeech, which by apt ſimilitude ſhews that the example brought in, is either like, unlike, or contrary: like things are compared among themſelves; unlike, from the leſſe to the greater in amplifying, and from the greater to the leſſe in diminiſhing; and contraries by oppoſing one another.

Engliſh Examples of Syncriſis.

The ſubtle commit the fault, and the ſimple bear the blame.

He that prefers wealthy ignorance before chargeable ſtudy, prefers contempt before honour, darkneſſe before light, and death before life.

Scriptural Examples of Syncriſis.

Luke 23.39,40,41. There you have the guilty oppoſed to the juſt, and injurie to equity; in theſe words, ſaith the believing theef to the other theef; We indeed are juſtly here, for we receive the due reward of our deeds, but this man (meaning Chriſt) hath done nothing amiſs.

Iſa. 65. 13, 14. Behold, my ſervants ſhall eat, but ye ſhall ſuffer hunger; my ſervants ſhall drink, but ye ſhall abide thirſt: Behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry through

through ſorrow of heart, and ſhall howl through vexation of ſpirit.

Many of *Solomons* Proverbs are compounded and garniſhed with this Exornation: as,

Prov. 10. 25. As the whirlwind paſſeth, ſo is the wicked no more: but the righteous is an everlaſting foundation, 19.10.

Prov. 14. 1. Every wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

10. 1. A wiſe ſon maketh a glad father: but an indiſcreet ſon is an heavineſſe to his mother.

3.33. The curſe of the Lord is in the houſe of the wicked: but he bleſſeth the Tabernacle of the juſt.

Engliſh and Scriptural Examples of Comparatio.

1. Compariſon of like things: as,

Each book ſent into the world, is like a Barque put to Sea, and as lyable to cenſures, as the Barque is to foul weather. *Herbert.*

In the greeneſt graſſe is the greateſt Serpent: in the cleareſt water the ugliеſt toad: in the moſt curious ſepulchre are incloſed rotten bones: the Eſtrich carries fair feathers, but ranck fleſh.

2 Tim. 3. 8. As *Jannes* and *Jambres* withſtood *Moſes*, ſo do theſe alſo reſiſt the Truth; men of corrupt minds, reprobate concerning the faith.

2. Compariſon of unlike things: as,

Brutus put his ſons to death, for conſpiracy of Treaſon: *Manlius* puniſhed his ſon for his vertue.

Matth. 6. 26. Behold the fowls of the air, for they ſow not, neither doe they reap, nor gather into barn: yet your heavenly Father feedeth them: Are ye not much better then they?

3. From the leſſe to the greater: as,

Heb 9. 13, 14. For if the blood of buls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifie to the puriſying of the fleſh: how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?

The like examples are in Matth. 10. 25. 6. 30.

4. From the greater to the leſſe: as,

2 Pet. 2. 4. If God ſpared not the Angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſſe, to be reſerved unto judgement, &c. much leſſe will he ſpare the wicked, who walk after the fleſh in the luſts of uncleanneſſe.

1 Pet. 4. 18. If the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

SIMI-

SIMILIIVDO, a Similitude: It is a form of ſpeech whereby the Orator or ſpeaker compares one thing with the other by a ſimilitude fit to his purpoſe. This Exornation yields both profit and pleaſure, profit by its perſpicuity, and pleaſure by its proportion.

A *Similitude* is a *Metaphor* dilated, or enlarged, and a *Metaphor* a *Similitude* contracted.

Engliſh Examples of a Similitude.

As it makes no matter whether you lay a ſick man in a bedſted made of plain wood, or in a bedſted guilded and garniſhed with gold, for whither ſoever you remove him, he carries his diſeaſe with him: even ſo is it all one, whether the minde which is ſick with inſatiable avarice, be placed in riches or in poverty, for while the diſeaſe hangs ſtill upon it, it finds no reſt.

This comfort in danger was but like the honey that *Samſon* found in the Lyons jaws, or like lightning in a foggy night.

Scripturul Examples.

Note that ſimilitudes are rather to make dark things plain, then to prove any doubtful thing; ſimilitudes are not argumenta-

tive; as appears by the parable of the unjuſt Steward, in Luk. 16. 6, 7, &c.

Prov. 26. 1. As ſnow in ſummer, and as rain in harveſt; ſo honor is not ſeemly for a fool.

Verſ. 14. As the door turneth upon his hinges, ſo doth the ſlothful upon his bed.

Prov. 28. 15. As a roaring lyon, and a ranging bear; ſo is a wicked ruler over the poor people.

DISSIMILITUDO, Diſſimilitude.

Diſſimilitude is a form of ſpeech, whereby divers things are compared in a divers quality.

An Example of Chryſoſtome.

If we have any diſeaſe in our body, we uſe exerciſe, and all other means, that we may hence forward be delivered and free from it; but being ſick in ſoul, we diſſemble and make delay: we leave the fountain uncured, and count neceſſary things ſuperfluous.

Scriptural Examples.

Luke 9. 58. The foxes have holes, and the fowls of the air have neſts, but the ſon of man hath not where to lay his head.

Jer.

Jer. 8. 7. The Stork in the air knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming; but my people know not the judgement of the Lord.

The like in Iſai. 1. 3. &c.

HOMOEOPTOTON, ὁμοιόπτωτον, *ſimiliter cadens, ſimiles caſus habens*, falling out alike, or having caſes alike: derived from πίπτω, [*ptoo*] *cado*, to fall out or happen, and ὁμοίως, [*homoios*] *ſimiliter*, alike.

It is a Rhetorical Exornation whereby in the Latine tongue divers clauſes end with like caſes: But in reſpect of the Engliſh, which is not varied by Caſes, it may be called, ſetting of divers Nounes in one ſentence which end alike, with the ſame letter or ſyllable.

A Latin Example of Homœoptoton.

Pomp. *Non enim illæ ſunt ſolæ virtutes imperatoriæ, quæ vulgo exiſtimantur, labor in negotiis, fortitudo in periculis, induſtria in agendo, celeritas in conficiendo, conſilium in providendo.*

Engliſh Examples.

In activity commendable, in a Common-wealth profitable, and in war terrible.

Let thy Countrey be ſerved, thy Governours obeyed, and thy parents honored.

Art thou in poverty? ſeek not principality, but rather how to relieve thy neceſſity.

Fooliſh pity undoes many a City.

A friend in need is a friend indeed.

Scriptural Examples of Homœoptoton.

Prov. 16. 12. It is an abomination to kings to commit wickedneſſe: for the throne is eſtabliſhed by righteouſneſſe.

Prov. 16. 32. He that is ſlow to anger is better then the mighty: and he that ruleth his ſpirit, then he that taketh a City.

Iſa. 11. 5. And righteouſneſſe ſhall be the girdle of his loyns, and faithfulneſſe the girdle of his reins.

See *Epiſtrophe.*

HOMOEOTELEUTON, ὁμοιοτέλευτον, [*homoioteleuton*] *ſimilem finem habens, aut ſimiliter deſinens*, ending alike: derived from τέλευτον, [*teleuton*] *ultimum*, the laſt, and ὁμοίως, [*homoios*] *ſimiliter*, alike.

A figure when divers parts or members of a ſentence end alike: this Exornation for the moſt part ſhuts up the clauſes of the ſentence either with a Verb or an Adverb.

Latin

Latin Examples.

Quàm celeriter Pompeio duce belli impetus navigavit? qui Siciliam adiit, Africam explo ravit, inde Sardiniam cum claſſe venit.

Cicer. pro Pomp. *Ut ejus voluntatibus non ſolùm cives aſſenſerint, ſocii obtemperârint, hoſtes obedierint, ſed etiam venti tempeſtateſq; obſecundârint.*

Engliſh Examples.

He is looked upon as an eloquent man, who can invent wittily, remember perfectly, diſpoſe orderly, figure diverſly, pronounce aptly, confirm ſtrongly, and conclude directly.

No marvel though wiſdome complains that ſhe is either wilfully deſpiſed, or careleſly neglected, either openly ſcorned, or ſecretly abhorred.

Scriptural Examples of Homœoteleuton.

Iſa. 13. 16, 20, 21. Their children alſo ſhall be daſhed to pieces before their eyes, their houſes ſhall be ſpoiled, and their wives raviſhed.

Neither ſhall the Arabian pitch tent there, neither ſhall the ſhepheards make their fold there, but wild beaſts of the deſert ſhall lie down there, &c.

Isa. 40. 2. Cry unto her that her warfare is accomplished, that her iniquity is pardoned, &c.

COMPAR, even, equal, alike:
It is of Grecians called *Isocolon* and *Parison.*

It is an even gait of sentences answering each other in measures interchangeably.

A Rhetorical Exornation whereby the parts of a sentence doe consist almost of the like number of syllables; or when the words of a sentence match each other in rank, or the parts accord in a fit proportion; which is, when the former parts of a sentence or oration are answered by the later, and that by proper words respecting the former.

Latine Examples.

Sic ergo in Pompejana: *Qui plura bella gessit, quàm cæteri legerunt: plures provincias confecit, quàm alii concupiverunt.*

Ibid. *Extrema hyeme apparavit, ineunte vere suscepit, media æstate confecit.*

Idem pro Sylla: *Permitto aliquid iracundiæ tuæ, do adolescentiæ, cedo amicitiæ, tribuo parenti.*

English Examples.

He left the City garnished, that the same might be a monument of victory, of clemency,

mency, of continency, that men might ſee what he had conquered, what he ſpared, what he had left. *Cicero.*

If you compare the parts of the later clauſes with the former, you will find that they are fitly matched.

My years are not ſo many, but that one death may conclude them; nor my faults ſo many, but that one death may ſatisfie them.

Save his gray hairs from rebuke, and his aged minde from deſpair: where gray hairs, aged minde, rebuke and deſpair anſwer each other.

It connects contraries, thus:

An Innocent although he be accuſed, he may be acquited; but the guilty, except he be accuſed, he cannot be condemned.

Scriptural Examples of Compar.

Amos 5. 24. Let equity run down as waters, and righteouſneſſe as a mighty ſtream.

Iſa. 1. 5. The Oxe knoweth his owner, and Aſſe his maſters crib, *&c.*

Prov. 18. 18. The lot cauſeth contentions to ceaſe; and parteth between the mighty.

Prov. 21. 17. He that loveth pleaſure ſhall be a poor man: he that loveth wine and oyl ſhall not be rich.

Verſ.

Verſ. 18. The wicked ſhall be a ranſome for the righteous; and the tranſgreſſor for the upright.

See the like in Prov. 15.8. Prov. 19.29. 20. 29. 8.10. 3.11. 4.12. 21.8,10. 1.12, &c. Iſa. 59.1. Prov. 11.9,17,19,20.

PARABOLA, παραβολὴ, [*parabole*] a parable, or a ſimilitude of a thing: derived from παραβάλλω, [*paraballo*] *confero, comparo, aſſimilo*, to confer, reſemble, or make compariſon.

A *Parable* is as it were a ſhadow that goes before the truth; and is by nature a compariſon of things that differ, made under ſome ſimilitude.

It is ſaid to be a ſimilitude, when by ſome compariſon we make known that which we would have to be underſtood.

So we ſay a man to be made of iron, when we would be underſtood to ſpeak of a cruel hard-hearted and ſtrong man.

It is a comparing, ſignifying a ſimilitude, (or a comparative ſpeech) tending to the explanation and perſpicuity of the things under it: or it is a ſimilitudinary ſpeech, whereby one thing is uttered and another ſignified.

Theſe are Engliſh Parables, or Similitudes.

As a veſſel cannot be known, whether it be

be whole or broken, except it have liquor in it: ſo no man can be throughly known what he is, before he be in authority.

If we need look ſo far back for an example, we may ſee this truth verified in *Hazael*, compare 2 King. 8. 13. with ch. 13. v. 22.

Like as it is a ſhame for a man that would hit the white, to miſſe the whole But: even ſo it is a ſhame for him that thirſteth after honor, to fail of honeſty. This is a ſaying of a Heathen Philoſopher.

A Parable in the Goſpel ſignifies an Ænigmatical or Allegorical Compariſon, as alſo an Allegory and *Ænigma*.

A Parable muſt be expounded, and no further ſtrained then things agree with the principal intention, ſcope and driſt of the Spirit of God in that Scripture: as Matth. 20. 1, 2, &c. where the ſcope is, God is not a debtor unto any man.

In Parables we muſt alwayes look more to the ſenſe and ſcope, then to the letter.

Note that in a Parable there are three things eſſentially conſiderable; *viz.*

1. *Cortex*, the rind or ſhell; that is, the words and tearms.

2. *Radix*, the root or the ſcope unto which the Parable tends.

3. *Medulla*, the marrow, that is, the myſtical ſenſe of the Parable; or the fruit which may be gathered from it.

Matth. 24. 32. As from the budding and ſprouting of trees, ye may know that

Summer

Summer is nigh; so likewise ye when ye shall see the signs of the Son of man, know that his coming is near, even at the doores: so in Mark. 3.23.

Matth. 13. 33. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Here the former part of the parable is that which is brought into the similitude; whereof the literal sense is,

That a little leaven (being put together with the meal into one lump) hath that effect, that it pierces into and spreads over the whole lump.

The later part is that unto which the former is applyed, and by our Saviour signified in the first words: The kingdom of heaven.

The mystical sense therefore is,

That the Gospel hath that efficacy, that being preached in Palestina, it should presently be spread over the whole world, and make the Church far larger then it was; for leaven doth mystically signifie the Gospel, and the whole lump, the Church, which God hath from eternity decreed to call unto himself out of the world by the Gospel.

Church -

Isa. 5.1. The Parable of the vineyard you have there; which in the 7. verse is explained thus,

The vineyard is the house of Israel; the pleasant

pleaſant plant is the men of Judah; by grapes judgement is underſtood; and by wilde grapes oppreſſion.

Ezek. 17. 2. A great Eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the Cedar; he cropt off the top of his young twigs, and carryed into a land of traffique, *&c.* An Enigmatical Parable.

This obſcure Parable the holy Ghoſt explains in the 12. verſ. thus,

The great Eagle ſignifies the King of Babylon; by Lebanon is ſignified Jeruſalem; and by the higheſt branch of the Cedar and the top of his young twigs, the King and Princes of Jeruſalem; by a land of traffique and a City of Merchants, is ſignified Babylon.

See Luke 16.19. Mat.13.3. 24.44. Luke 8. 4. Mat.22.2, *&c.*

EXERGASIA, ἐξεργασία, *expolitio, repetitio,* a poliſhing or trimming; derived from ἐξεργάζομαι, [*exergazomai*] *repeto, effectum reddo,* to repeat, to poliſh a thing after it is finiſhed.

A figure when we abide ſtill in one place, and yet ſeem to ſpeak divers things, many times repeating one ſentence, but yet with other words, ſentences and exornations.

It differs (as *Melanthon* ſaith) from *Synonymia,* foraſmuch as that repeats a ſentence, or

or thing, only with changed words: but this with like words, like ſentences, and like things, having alſo many exornations, to the garniſhing of it.

Thus to deſcribe a beautiful woman, may be ſaid,

She hath a winning countenance, a pleaſant eye, an amiable preſence, a cheerful aſpect.

She was the object of his thoughts, the entertainment of his diſcourſe, the contentment of his heart.

Your beauty (ſweet Lady) hath conquered my reaſon, ſubdued my will, maſtered my judgement.

Scriptural Examples.

Pſal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that proceeds not from feigned lips.

35. 1, 2, 3. Plead my cauſe (O Lord) with them that ſtrive with me: fight againſt them that fight againſt me; Take hold of ſhield and buckler, and ſtand up for mine help; Draw out alſo the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

More examples you have in Pſalm 18. 2, 3. Jonas 2. 3, 4, 6. Zech. 6. 12, 13.

CHRO-

CHRONOGRAPHIA, χρονογραφία, *Temporum deſcriptio*, a deſcription of times and ſeaſons: derived from γράφω, [*grapho*] *ſcribo*, to write or deſcribe; and χρόνος, [*chronos*] *tempus*, time or ſeaſon.

Chronographie is a Rhetorical Exornation, whereby the Orator deſcribes any time or ſeaſon for delectations ſake: as the morning, the evening, midnight, the dawning and break of the day, the Sun-riſing, the Sun-ſetting, Spring, Summer, Autumn, Winter, *&c.*

When break of day had drawn the curtain of heaven. The morning.

When the morning had won the field of darkneſſe.

When bright *Aurora* with her glittering beams, ſweet and comfortable rayes had reaſſumed her dominion in the air.

When the Morns fair cheek had not yet loſt her tears.

When the bright beams of the Eaſt had driven away the dark ſhadow of the night, and the chearful birds had welcomed the firſt dawning light with their glad ſongs, and when black and ſable clowds were changed into golden glory.

When the ſtars begin to glory of the light, which they borrowed from the Sun. The evening.

When the nights black-mantle over ſpread the ſky.

When

When candles begin to inherit the Suns office.

When the night clad in black, mourns for the losse of day.

When the darknesse ariseth in the East, and stars begin to appear, when labourers forsake the fields, birds betake themselves to their night-boughs, and when the silence of all creatures is increased through the desire of rest.

Mid night When all weary creatures take their sweet slumber, when cares are slackned, and hearts forget their labours, *&c.*

The Spr. When the Sun visits the face of the earth with the warming and enlivening influence of his beams; when fountains and streams wax clear, pastures green; when the flowers of the field, with the trees, blossomes do present their beauty to the eyes of the beholder, *&c.*

Autumn. When trees are widowed of their leaves.

By the like observation of circumstances are all other descriptions of time.

EUPHEMISMUS, εὐφημισμὸς, *bona dictionis mutatio, seu favorabilis locutio*, a good change of a word, or a fair kind of speech: derived from εὖ, [*eu*] *benè*, well or pleasingly, and φημὶ, [*phemi*] *dico*, to speak; or from εὐφημέω, [*euphemeo*] *faveo linguâ, aut bona verba dico*, to favour in speech or to give pleasings words.

It

It is a fair kind of ſpeech, or a modeſt way of expreſſing ones mind.

A figure whereby in Scripture you ſhall finde a fair name put on a foul vice, and a word of a good and bad ſignification interpreted to the better part; and it is alſo when things (which would offend a modeſt and chaſt ear) are vailed with *Periphraſis*, or circumlocution.

Thus in Deut. 22. 9. To ſanctifie is put for to defile. See *Antiphraſis.*

Thus inceſt and adultery is ſometimes expreſt by a modeſt tearm of uncovering the nakedneſſe: this you have in Lev. 18. 6. 20. 11, 17. Ezek. 22. 10.

Thus the veſſel wherein nature eaſes it ſelf, is for ſeemlineſſe vailed with the *Periphraſis*, a veſſel wherein is no pleaſure, and this in Jer. 22. 28. & Hoſ. 8. 8.

Thus in Prov. 5. 20. *Solomon* moſt ſeemly obſerves the modeſty of ſpeech; where he ſaith, Let her breaſts always ſatisfie thee; why ſhouldſt thou embrace the boſome of a ſtranger?

Thus urine is vailed with a Circumlocution, water of the feet.

PARRHESIA, παῤῥησία, *Licentia, loquendi libertas & audacia*, liberty or boldneſſe of ſpeaking: derived from πᾶν, [*pan*] and ῥῆσις, [*rhesis*] licenſe, or liberty.

A figure when we ſpeak freely and boldly concerning things diſpleaſing and obnoxious to envy, eſpecially when fear ſeemed to hinder it; or,

When in any caſe we ſhew our confidence for the preſent, our fearfulneſſe for the future, or our ability to confute a falſe accuſation; or, as others ſay,

It is either when we boldly acknowledge and defend a fault not proved againſt us, or when we venturouſly and confidently upbraid and rebuke others for their faults; In which form of ſpeech, it being to Superiors, ſuch an aſſwaging may elegantly be uſed; to wit,

May I with your leave, ſpeak freely what I think?

Or a modeſt inſinuation made by ſhewing the neceſſity of freedom of ſpeech in that behalf.

Vide, quàm non reformidem, quantâ poſſum voce contendam, tantum abeſt ut tuæ ſententiæ ſubſcribam, ut in publico hoc conſeſſu decedere non reformidem: Ecce, adeò non curo iram veſtram.

Engliſh Examples.

You may ſuppoſe me proud and inconſtant, but my ſincerity ſhall out-dare all their calumnies.

It is contrary to the known rules of Juſtice to condemn any man (as you have) with-

without hearing him first, whom you condemn.

Scriptural Examples of Parrhesia.

Job 32.21,22. Let me not I pray you, accept any mans person, neither let me give flattering titles unto man; for I know not to give flattering titles, in so doing, my Maker would soon take me away.

Elihu having in the 18, 19, & 20. verses made his apology or insinuation, doth here declare his purpose of free speech, and adds his reason in vers. 22.

Gal. 1. 10. For doe I now perswade men, or God? or doe I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Psal. 46. 2,3. Therefore will not we fear, though the earth be removed: and though the Mountains be carryed into the midst of the Sea; though the waters thereof roar and be troubled, &c.

HEBRAISM, or an Imitation of the Hebrews in phrase or construction; It is when the construction proper to the Hebrew tongue is used in another language.

The Hebrews doe often in stead of an Epithet, put the Substantive in the Genitive case; as,

Men of mercy, for, merciful men.

A land of deſolation, for, a deſolate land.

A man of deſires, for, a man very deſireable and lovely, in Dan. 9. 23.

The ſon of perdition, (*i. e.*) one ordained unto condemnation: as John 17. 12.

2 Theſ. 2. 3. The man of ſin; there is a great emphaſis in it; it is as much, as if the Apoſtle had ſaid, a very ſinful man, a man made up of wickedneſſe, being as it were ſin it ſelf in the abſtract.

This is an Hebraiſm very frequent in Scripture, hence in Iſa. 53. 3. Chriſt is called a man of ſorrows, (*i. e.*) a man even compacted and compounded of all kinds and degrees of ſorrows.

The Hebrews doe alſo often uſe the Imperative Mood for the Future Tenſe, to ſhew the certainty of a thing; as,

Amos 5. 6. Seek the Lord and live, (*i. e.*) ye ſhall certainly live.

So Deut. 32. 49, 50. The Lord bids *Moſes* goe up to Mount Nebo and dye there; (*i. e.*) thou ſhalt certainly die there.

And contrarily they ſometimes put the Future Tenſe for the Imperative Mood; as,

Exod. 20. Thou [ſhalt] not kill, ſteal, *&c.* for, doe not kill, ſteal, *&c.*

Mal. 2. 7. The Prieſts lips ſhall preſerve knowledge; for, let the Prieſts lips preſerve knowledge.

When

When the Hebrews would expreſſe an excellent or glorious thing, they often joyn the name of God with it: as,

Gen. 23. 6. *Abraham* is called a Prince of God.

Exod. 3. 1, 4, 7. Horeb is called the Mountain of God: that is, a moſt high and excellent Mountain.

Pſal. 46. 4. The City of God; (*i. e.*) a glorious City.

If, among the Hebrews is a note of ſwearing: as,

Heb. 3. 11. Therefore I ſware in wrath, if they ſhall enter into my reſt; (*i. e.*) they ſhall never enter into my reſt.

The like in 1 Sam. 14. 45.

APODIOXIS, ἀποδίωξις, *Rejectio, expulſio*, rejection or an expelling: derived from ἀποδιώκω, [*apodioco*] *Rejicio, expello*, to reject or expell.

A figure when any argument or objection is with indignation rejected as extreamly abſurd, impertinent, falſe and by no means to be admitted of.

A Latin Example.

Sed de Lucullo alio dicam loco, & ità dicam, ut neq; vera laus ei detracta oratione meâ, neq; falſa affixa eſſe videantur.

English Examples.

Cicero for *Milo*: What ſhould *Milo* hate *Clodius*, the flower of his glory?

And would any wiſe man ever have ſo ſaid? were not ignorance the cauſe of this opinion, folly could not be the fruit.

Scriptural Examples of Apodioxis.

Math. 16. 23. Thus Chriſt rejects *Peters* argument, touching his endevour to avert Chriſt from his ſuffering; Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things of God.

Thus when *James* and *John* would have leave of Chriſt to command fire to come down from heaven upon the Samaritans that would not receive him, Chriſt rebukes them, and ſaid in Luk. 9. 55. Ye know not what manner of ſpirit ye are of, *&c.*

See Act. 8.20. Mat. 4.6,7. Pſal. 50.16.

APODIXIS, ἀπόδειξις, *Demonſtratio & evidens probatio*, Demonſtration or evident proof: derived from ἀποδείκνυμι, [*apodeiknumi*] *rationibus ſeu argumentis demonſtro, aut probo*, evidently to ſhew or prove.

A form of ſpeech by which the Orator or ſpeaker grounds his ſaying upon general

ral experience: it differs from (the next figure) *Martyria* in this, that in *Martyria*, the Speaker confirms what he saith by the Testimony of his own knowledge, in this he infers his reason and confirmation from known principles, which experience proves, and no man can deny.

English Examples.

Hereunto appertain many Proverbs, and common sayings, which arise from general proof and experience: as,

Trust not an horses heel, nor a dogges tooth.

Fire and water have no mercy.

Scriptural Examples of Apodixis.

Gal. 6.7. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

Job 8. 11. Can the rush grow up without mire? Can the flag grow without water?

Prov. 6. 27. Can a man take fire in his bosome, and his clothes not be burnt? Can one goe upon hot coles, and his feet not be burnt?

MARTYRIA, μαρτυρία, *Teſtimonium*, *Teſtatio*, Teſtimony or evidence: derived from μάρτυρ, [*martyr*] *teſtis*, a witneſſe.

A figure when the ſpeaker confirms ſomething by his own experience.

Thus the Phyſitian makes report of his own proof in diſeaſes and cures, and ſometimes records them to the great benefit of ſucceeding generations.

Thus the Captain which hath been in many battails at many ſeiges, and hath had experience in many ſtratagems, teaches young ſouldiers, and confirms his advice by his own teſtimony founded upon often proof.

Scriptural Examples of Martyria.

Job 5. 3. I have ſeen the fooliſh taking root: but ſodainly I curſed his habitation.

Pſal. 37. 35. I have ſeen the wicked in great power, and ſpreading himſelf like a green bay tree, yet he paſſed away, and lo he was not: yea, I ſought him, but he could not be found.

Verſ. 25. I have been young and now am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

So 1 John 1. 1. That which was from the beginning, which we have heard, which we

we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſſe, and ſhew unto you the eternal life which was with the Father, and was manifeſted unto us) That which have ſeen and heard declare we unto you, &c.

EPIMONE, ἐπιμονὴ, *Commoratio, item perſeverantia*, a tarrying long upon one matter; derived from ἐπιμένω, [*epimeno*] *maneo*, (*i. e.*) *expecto ob rem aliquam*, to ſtay or wait for ſomething.

Epimone is a figure whereby the ſpeaker dwels upon, and perſiſts in a former concluſion, or the ſame cauſe much after one form of ſpeech, but repeated in other words more plainly: By others it is ſaid to be when the ſpeaker knowing whereon the greateſt weight of his cauſe or matter doth depend, makes often recourſe thither, and repeats it many times by variation.

Engliſh Examples.

And ſhall ſo eminent a vertue be expelled, thruſt out, baniſhed, and caſt away from the City?

What didſt thou covet? what didſt thou wiſh? what didſt thou deſire?

Scriptural

Eccles. 1. 3. What profit hath a man of all his labour which he hath under the Sun?

What profit] to wit, towards the attaining of happinesse; otherwise in all labours there is some profit towards the helping of our earthly estates, as Prov. 14.23.

This is an elegant *Epimone* or dwelling upon the former conclusion, of the vanity of all things delivered in the former verse, and here repeated in other words more plainly.

Gen. 18. 24, *&c.* Here you have a good example in *Abrahams* suit to God for the Sodomites, in these words; If there be fifty righteous within the city; wilt thou destroy, and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, *&c.* And thus he perseverantly continues his suit to the sixth request.

John 21.15, *&c.* Thus Christ speaks to *Simon Peter*, *Simon*, son of *Jonas*, lovest thou me more then these? feed my sheep; which saying he persists in and repeats three times one presently after another.

Matth. 12.31,32. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Spirit shall not be forgiven unto men: And whosoever speaketh

ſpeaketh a word againſt the ſon of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.

The like examples you may find in Mat. 7. 21, 22, 23. Col. 2. 13, 14, 15. 1 Cor. 7. 36, 37.

HORISMOS, ὁρισμὸς, *Definitio*, Definition, or an expreſſe declaring what a thing or the nature thereof is; derived from ὁρίζω, [*horizo*] *definio*, to define, or make plain deſcription of a thing.

A figure whereby we declare what a thing is, or delineate the nature of it; and it is often uſed, when we ſhould ſhew a difference between two words: namely by defining both.

Latine Examples.

Eſt virtus, placitis abſtinuiſſe bonis.

Virtus eſt habitus rationi conſentaneus.

Nolo te parcum appellare, cùm ſis avarus; nam qui parcus eſt, utitur eo, quod ſatis eſt, tu contrà propter avaritiam, quo plus habes, eo magis eges; gloria eſt illuſtris, ac pervulgata multorum ac magnorum vel in ſuos cives, vel in patriam, vel in omne genus hominum, fama meritorum.

Engliſh

English Examples.

Godlineſſe is the exact care of a Chriſtian, to worſhip God in the ſpirit according to the dictates of his will, with all ſincerity.

He that ſubverts the Laws and infringes the peoples liberties, is a Tyrant.

Fear is an apprehenſion of future harm.

In way of Gradation:

To refuſe good counſel is folly; to contemn it, wickedneſſe; to ſcorn it, madneſſe.

Beauty is nothing but a tranſitory charm, an illuſion of ſenſes, a ſlave of pleaſure; a flower which has but a moment of life; a dyal, on which we never look, but whilſt the Sun ſhines on it: it is a dunghil covered with ſnow: a glaſſe painted with falſe colours, *&c.*

This is not fortitude, but temerity, for fortitude is an heroick contempt of evil through due conſideration of the juſtneſſe of the cauſe, controverſie and call: but temerity is a fooliſh enterpriſe of perils without due conſideration of either.

Scriptural Examples of Horiſmos.

Job 28. 28. Behold, the fear of the Lord, that is wiſdom; and to depart from evill, is underſtanding.

Iſa. 58. 4,5,6,7. Thus you have an hypocritical faſt elegantly defined, and diſtinguiſhed

ed from ſuch a one as is acceptable with God.

See Luke 4. 18. Iſa. 61. 1. Gal. 19. 20, 21, 22. &c. Prov. 27. 3, 4.

METABASIS, μετάβασις, *Tranſitio*, Tranſition, or a paſſing over from one thing to another: derived from μεταβαίνω, [*metabaino*] *tranſeo*, to paſſe over from one thing to another.

A figure whereby the parts of an oration or ſpeech are knit together: and is,

When we are briefly put in mind of what hath been ſaid, and what remains further to be ſpoken.

This Exornation conduces to eloquence and attention; to the underſtanding and remembrance of the things handled in a ſpeech.

The firſt part of this figure hath reſpect unto the precedent; the later part makes way for, or prepares the Reader unto the following matter.

Latin and Engliſh Examples interwoven.

This figure is made eight ways: *viz.*

1. From the equal.

At hæc erant jucundiſſima, nec minùs voluptatis attulerunt illa: In Engliſh,

But theſe things were moſt pleaſant and delectable, nor ſhall thoſe bring leſſe pleaſure.

The matters which you have already heard, were

were wonderful, and thoſe that you ſhall hear, are no leſſe marvellous.

2. From the unequal.

Sed hæc utcunq; ignoſcenda, illud quis ferat? audiſtis graviſſima, ſed audietis graviora: In Engliſh,

But theſe things howſoever to be forgiven, who can that bear that? you have heard very grievous things, but ye ſhall hear more grievous.

I have declared unto you many of the commendable faculties of his mind, yet I will tell you of many more, and far more excellent.

3. From the like.

Hæc perfida deſignavit, cujus generis ſunt & illa, quæ nuper Romæ patrâſſe dicitur: In Engliſh thus,

He hath evidently marked out theſe trayterous and diſloyal acts; of which ſort alſo are thoſe which are reported to have been lately perpetrated at *Rome*.

I have hitherto made mention of his noble enterpriſes in *France*, and now I will rehearſe his worthy acts done in *England*.

4. From the contrary.

Sed hæc juvenis peccavit, nunc Senis virtutes audietis: In Engliſh thus,

But this young man hath offended, now ye ſhall hear the vertues and properties of an old man.

As I have ſpoken of his ſad adverſity and miſery, ſo will I now ſpeak of his happy pro-

proſperity, which at length enſued, as the bright day doth the dark night.

5. From the differing.

De moribus habes, nunc de doctrinâ reliquum eſt ut dicamus: In Engliſh thus,

You have a relation touching manners, now it remains that we ſpeak concerning doctrine.

6. As it were by anticipation or the prevention of an objection.

Jam ad reliqua properabimus, ſi priùs illud unum adjecerimus: In Engliſh thus,

Now we will haſten unto that which is behind, if we ſhall firſt add in that one thing.

By Anticipation more clearly thus;

Peradventure you think me too long in the threatnings of the Law; I will now paſſe to the ſweet promiſes of the Goſpel.

7. By Reprehenſion.

Quid his immoror? ad id, quod eſt hujus cauſæ caput, feſtinet oratio: In Engliſh thus,

Why ſtay I upon theſe things? I ſhall haſten my ſpeech unto that which is the principal point of the matter in queſtion.

8. From Conſequents, or from things relating to ſomething precedent.

Habes quod in illum contulerim beneficiorum, nunc quam gratiam mihi retulerit audi: In Engliſh thus,

You have heard what kindneſſes I conferr'd on him; now what return he made

me

me of thoſe favours, attend ye.

You have heard how he promiſed, and now I will tell you how he performed, &c.

Scriptural Examples of Tranſition.

1 Cor. 12. 31. And I will yet ſhew you a more excellent way.

The firſt part looks to the precedent, but the later makes way for the ſubſequent matter: Which is as much as if *Paul* had ſaid, You have heard of the gifts of propheſying and interpretation; of the gifts of miracles, of healing, of diverſity of tongues, &c. which are indeed eminent gifts, and ſuch as I exhort you to deſire and look out after. But the way of love (which this Tranſition makes way for, and which he comes to in the firſt verſe of the next chapter) is a far more excellent way then all theſe.

It is the cuſtome likewiſe of the ſame Apoſtle, that paſſing over from one matter to another, he gives a certain entrance, or a little beginning, whereby he doth as it were prepare the reader to the following matter: as,

1 Cor. 15. 1, 2. He admoniſhes the Corinthians to remember what they had learned: So 1 Cor. 11. 17. having briefly reprehended them, he paſſes over unto another matter.

PA-

PAREGBASIS, παρέκβασις, *Digreſſio*, Digreſſion, excurſion, or a going from a matter in hand to ſpeak of another thing: derived from παρεκβαίνω, [*parecbainō*] *digredior*, to digreſſe or goe from the purpoſe.

Digreſſion is as it were a wandering from the purpoſe or intended matter.

It is the handling of ſome matter going out from order, but yet upon ſufficient ground, and for the advantage and illuſtration of the cauſe or matter we have in hand.

Digreſſion is a figure when ſomething is added beſide or beyond the purpoſe or intended matter, and goes out from the appointed diſcourſe.

Note that digreſſion ought in ſome reſpect to be agreeable, and pertinent to thoſe matters which we have in hand, and not to be ſtrange or remote from the purpoſe: and that by the abuſes of this Exornation, namely, by going forth abruptly; by tarrying too long abroad, and returning in unto the matter overthwartly, we ſhall in ſtead of adorning and garniſhing our cauſe or ſpeech, darken our main cauſe or principal matter, and deform the Oration.

This Exornation is frequent in Scripture: as,

Rom. 1. from 1. to 8. v. The Apoſtle *Paul* here digreſſes from his name, to the deſcription

ſcription of his calling in the firſt verſe; then unto the definition of the Goſpel in the 2. verſe; by and by to the deſcription of Chriſt in the 3. & 4. verſes; then he again as it were ſlides unto his calling in the 5. verſe; at length he prayes for grace and peace for the Romans, unto whom his Epiſtle is directed, and ſo he doth as it were finiſh his courſe or compaſſe: and theſe are occaſioned by the words in the ſentences or things ſpoken of.

Col. 1.3,4. We give thanks to God [even the Father of our Lord Jeſus Chriſt, always praying for you]: ſince we heard of your faith in Chriſt Jeſus, and of your love toward all Saints

Where you ſee the Digreſſion noted, then you have the apt return into the matter: Since we heard of, &c.

Gen. 2. 8. to 15. verſe. And the Lord God planted a garden Eaſtward in Eden, and there he put the man whom he had made: [for out of the ground made the Lord God to grow every tree pleaſant to the ſight, &c. the Digreſſion here, begins at the 9. and ends with the 14. verſe] then in the 15. verſe you have the return unto the matter in hand; in theſe words; Then the Lord God took the man and put him into the Garden of Eden, &c.

See 1 Cor. 1. 13. Epheſ. 3. 1. Gen. 38. the whole chapter.

PA-

PARECHESIS, παρήχησις, *alluſio*, allufion, or a reſembling of one thing to another: derived from παρηχέω, [*parecheo*] *ſono aſſimilis ſum*, to reſemble, or allude unto.

Parecheſis is a figure when we bring in ſomething of anothers to another intent then his own: or,

When the alluſion of words is to be ſearched after in another language or ſpeech then in that wherein the Author wrote.

Latin Examples.

Quod Orator de cæcitate, de ignorantiâ dico: vultus perpetuâ nocte coopertus, non concipit nefas, ad quod ducibus oculis pervenitur; tua (quo Nero Senecæ) in me merita, dum vita ſuppetit, æterna erunt.

De bonorum ſocietate dicere licet, quod Ovidius de Jovis ſui habitaculo, lib. 1. Metam.

Hic locus eſt, quem, ſi verbis audacia detur,
Haud timeam magni dixiſſe palatia cœli.

Engliſh Examples.

I may ſay of flatterers, as *Tacitus* of Courtiers: They ſpeak more readily with the Princes fortune then himſelf.

We may ſay of Providence, as *Ovid* of the Sun, It ſees all things, and by it all things on earth are govern'd.

I may ſay of an ill conſcience, as *Socrates* of a wandering traveller, It is no wonder if it be out of temper, when it hath it's ſelf for its companion.

Scriptural Examples of Parecheſis.

Matth. 11.17. We have piped unto you, and ye have not danced, *&c.*

John 10.1. He that entreth not in by the door into the ſheepfold, but climbeth up another way, he is a thief and a robber.

1 Cor. 1.23. But we preach Chriſt crucified: unto the Jews, even a ſtumbling block, and unto the Græcians fooliſhneſſe: but unto, *&c.*

See Gen. 48.14, *&c.* John 1.5.

GNOME, γνώμη, *Sententia*, a Sentence: derived from γνόω, [*gnoo*] *noſco*, to know.

A *Sentence* is ſome excellent profitable and remarkable ſaying: it is a pearle in a diſcourſe.

Gnome is a figure when we bring in a ſentence or ſuch a remarkable ſaying of anothers to the ſame purpoſe with the Author, he being not named.

Latine Examples.

Fit ex malè agendo conſuetudo, deinde natura. Ita vivendum eſt cum hominibus, tanquam Deus videat;

videat; ſic loquendum cum deo, tanquam homines audiant.

Civitatis anima ſunt leges.

Engliſh Examples.

Where ever the Sun ſhines, is a wiſe mans countrey. Sentences.

The rich mans bounty is the poor mans Exchequer.

Error and Repentance are the companions of raſhneſſe.

The covetous man wants as well that which he hath, as that which he hath not.

Unlawful deſires are puniſhed after the effect of enjoying; but impoſſible deſires are puniſhed in the deſire it ſelf.

Scriptural Examples of Gnome.

Sentences are by *Solomon* in Prov. 1. 2. called words of wiſdom and underſtanding.

Prov. 10. 19. In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe.

Verſ. 5. He that gathereth in Summer, is a wiſe ſon: but he that ſleepeth in harveſt, is a ſon that cauſeth ſhame.

See Eccleſ. 12. 11. and divers other places of the Scripture.

PAREGMENON, παρηγμένον, *derivatum, deductum*; a derivative, or derived from: this word is a participle of the preterperfect tenſe paſſive of the verb παράγω, [*parago*] *deduco, derivo*, to derive or take from.

A figure when words, whereof one is derived of another, are conjoyned.

Latin Examples.

Is demum miſer, cujus miſeriam nobilitas locupletavit.

Ingenióq; faves ingenioſe tuo.

Engliſh Examples.

Marvel not at that which is ſo little marvellous.

A diſcreet diſcretion.

Sometimes there is a double *Paregmenon* in one ſentence: as,

He wiſhed rather to die a preſent death, then to live in the miſery of life.

The humble ſoul is eſtabliſhed by humility.

Scriptural Examples of Paregmenon.

Dan. 2. 21. He giveth wiſdom unto the wiſe, &c.

Rom. 9. 32. For they ſtumbled at that ſtumbling ſtone.

1 Cor.

1 Cor. 15. 47. The first man was of the earth, earthy, the second is the Lord from heaven, heavenly.

Prov. 11. 15. He that hateth suretyship is sure.

See 1 Cor. 1. 19. Prov. 11. 17, 25, &c.

MIMESIS, μίμησις, *imitatio*, Imitation; derived from μιμέομαι, [*mimeomai*] *imitor*, to imitate or resemble.

It is an *Imitation* or a using of the language of others, which is usual in the Scriptures; as,

In Psal. 2. 3. *David* uses the language of rebellious rulers: Let us break their bands, and cast away their cords from us.

So in 1 Cor. 15. 32. *Paul* uses the words of Epicures, What advantages it me, if the dead rise not? let us eat and drink, for to morrow we shall die.

Thus the Prophet *Isaiah* speaks in the language of the profane rulers in Jerusalem who made a mock at Gods Word and threats; Isa. 28. 15. We have made a Covenant with death, and with hell are we at agreement, we have made lies our refuge, and under falshood have we hid our selves.

The like in Micah 3. 11. &c.

MYCTERISMUS, μυκτηρισμὸς, *Subſannatio, irriſio*, a diſdainful gibe or ſcoffe; derived from μυκτηρίζω, [*mycterizo*] *ſubſanno, naſo ſuſpendo*; to mock or ſcoffe with bending of the brows, or with blowing the noſe at one; or from ἀείρω, [*aeiro*] *erigo, ſuſpendo*, to lift up, or hang up, and μυκτὴρ, [*mycter*] *naſus*, the noſe.

It is a privy kind of mock or ſcoff, yet not ſo privy but that it may well be perceived.

It is near to a *Sarcaſm*, but that is more manifeſt, this more privy, that more eaſie, and this more hard: And ſometimes is a figure, when in ſhew of diſdainful contempt of a perſon or thing we fling up our noſe.

Thus when a certain man that was bald, had ſpightfully rayled againſt *Diogenes*, after a little pawſe *Diogenes* anſwered him thus: My friend, further I have done thee no harm, but this I muſt ſay to thee, I do much commend the hairs that are fallen from thy head, for I ſuppoſe they were wiſe, in that they made haſte to leave the company of ſo fooliſh a skull.

To one that demanded of *Demonax* the Philoſopher, if Philoſophers did uſe to eate ſweet Cakes: *Demonax* made this anſwer, Doſt thou think (ſaith he) that Bees gather their hony for fools only?

Luke 16.14. Thus the Phariſees derided Chriſt

Chriſt, they did not ſimply contemn him, but they ſhewed their contempt of him by their geſtures.

ANAMNESIS, ἀνάμνησις, *Recordatio*, Remembrance, or a calling to minde; derived from ἀναμιμνήσκομαι, [*anamnaomai*] *recordor*, to remember or call to minde.

Anamneſis is a figure whereby the ſpeaker calling to mind matters paſt, whether of ſorrow, joy, &c. doth make recital of them for his own advantage, or for the benefit of thoſe that hear him: as,

Pſal. 137. 1. By the Rivers, there we ſate down; yea, we wept when we remembred Sion, &c.

Luke 15. 17. The Prodigal ſon, when he came to himſelf, ſaid, How many hired ſervants of my fathers houſe, have bread enough and to ſpare, and I periſh with hunger? I will ariſe and goe to my father, &c.

Gen. 32. 10. Thus *Jacob* in his return from *Laban*, in thankful remembrance of the goodneſſe of God to him, breaks out; With my ſtaffe I paſſed over this Jordan, and now I am become two bands, &c.

Pſal. 77. 5, 6. Saith *David*, I have conſidered the days of old, the years of ancient times; I call to remembrance my ſong in the night, &c.

See Prov. 5. 12, &c.

EXPE-

EXPEDITIO, expedition, or quick diſpatch.

Expedition is a figure when many parts or reaſons of an argument being enumerated and touched; all are deſtroyed, ſave that only, upon which the ſpeaker intends to conclude, ſtand to, and reſt upon.

One of theſe courſes muſt be taken, either you muſt diſtinctly obſerve and practiſe theſe rules, or deny that ever you received inſtructions, or alleadge want of capacity in your ſelf, or want of uſe of them in your life.

That they are not neceſſary, you cannot ſay, for what more neceſſary in your life, then to write well? That you are uncapable, is a ſlander, and a contradiction to your own conſcience and my experience, that hath ſeen ſuch fair eſſays of your endeavours: And to ſay you had never any directions, were to give your two eyes the lye, and to make me believe, that I did never but dream your good. Therefore muſt your labour conſpire with my inventions, and ſo muſt you unavoidably become skilful.

Seeing that this land was mine, thou muſt needs ſhew that either thou didſt poſſeſſe it being void, or made it thine by uſe, or purchaſe, or elſe that it came to thee by Inheritance: Thou couldſt not poſſeſſe it void

void when I was in poſſeſſion; alſo thou canſt not make it thine by uſe nor cuſtom. Thou haſt no deed to evidence thy purchaſe of it; I being alive it could not deſcend upon thee by Inheritance: it follows then that thou wouldſt put me from mine own land, before I be dead.

DIATYPOSIS, διατύπωσις, *Deſcriptio, Informatio*, Deſcription, information of a thing: derived from διατύπωω, [*diatypoo*] *deſcribo, informo*, to deſcribe, inform, &c.

A figure when a thing is ſo deſcribed by more words, that it may ſeem to be ſet as it were before our eyes; or,

When we have ſpoken of a thing in general, deſcend unto particulars.

Latin Examples.

Perſonabant omnia vocibus ebriorum, natabant pavimenta mero, madebant parietes, &c. vid. Ovid. in deſcript. peſtis, lib. Metam. 7. v. 528. procellæ, lib. 11. ver. 500. diluvii, lib. 1. v. 260. Virgil. in deſcrip. ſcuti Æneæ, lib. 8. Æneid. v. 620.

Engliſh Examples.

If you deſire that I make you a picture or lively deſcription of the nature of Deſire, I will tell you; It is a ſtrange countrey, where-

whereunto the Prodigal child sailed when he forsook his fathers house to undertake a banishment: a countrey where corn is still in grasse; vines in the bud; trees perpetually in blossome, and birds alwayes in the shell; you neither see corn, fruit, nor any thing fully shaped, all is there only in expectation: A countrey where the Inhabitants are never without feavers, one is no sooner gone, but another comes into its place: here time looks on you afar off, and never comes near you, but shews you an inchanted looking-glasse, wherein you see a thousand false colours, which amuse you. Here at best you have nothing to dinner but smoke and expectation.

Scriptural Examples of Diatyposis.

Psal. 7. 13, 14. God judgeth the righteous; God is angry with the wicked every day; if he turn not, he will whet his sword: he hath bent his bow, he hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

2 Tim. 3, 1, 2, &c. This know also, that in the last days perillous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c.

So if speaking of war, the blood shed, enemies, clamours, depopulations, &c. which

which happen by it are laid open.
See Revel. 21. 10. Revel. 1. 13. Isa. 1. 7, 8, &c.

PROECTHESIS, προέκθεσις, *expositio quæ præmittitur*, an exposition which is sent afore: derived from προεκτίθημι, [*proectithemi*] *priori loco expono*, to expound in the former place. This Exornation is of kin to *Ætiologia*.

It is as it were a præ-exposition or a præposition of a speech, wherein that which comes into controversie, or debate, is presented unto the eye.

A figure usual in Scripture, when the speaker doth by his answer (containing a reason of what he, or some other hath said or done) defend himself or the other person, as unblameable in such speech or action.

Thus *Job* being accused and rebuked of his friends, of impatiencie, sin, folly, &c.

Replyes thus:

Job 6. 2, &c. O that my grief were throughly weighed, and my calamities laid together in the ballance, for the arrows of the Almighty are within me, the poyson whereof drinketh up my spirit, &c. Doth the wild Asse bray when he hath grasse? or loweth the Oxe over his fodder?

In this form of speech our Saviour many times defends his doings against the accusation of his adversaries: as, for healing the

the man with the withered hand on the Sabbath day.

Mark 3. 4. And he ſaith unto them, Is it lawful to do good on the Sabbath days, or to doe evill? to ſave life, or to kill? but they held their peace.

The like in Matth. 12. 11. What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and liſt it out? How much then is a man better then a ſheep? Wherefore it is lawful to doe well on the Sabbath days.

In like manner in Luke 6. 1, 2, *&c.* Mark. 2. 23. He defends his Diſciples being accuſed for pulling the ears of corn on the Sabbath day, by alleadging the example of *David* eating the Shew-bread in his great hunger. Secondly, By ſhewing his authority, as Lord of the Sabbath. And then by citing a ſaying of Hoſ. 6. 6. I will have mercy and not ſacrifice.

And in Matth. 9. 12, 13. He being accuſed for eating and drinking with publicans and ſinners, anſwers; They that are whole need not a Phyſitian, but they that are ſick; I came not to call the righteous, but ſinners to repentance.

DIALOGISMUS, διαλογισμὸς, *Sermocinatio*, a Dialogue or conference between two: derived from διαλογίζομαι, [*dialogizomai*]

[dialegomai] *sermocino*, to dispute or talk.

Dialogismus is a figure or form of speech, whereby the speaker feigns a person to speak much or little, according to comelinesse; much like unto *Prosopopœia*; differing only in this: When the person feigned speaks all himself, then it is *Prosopopœia*; but when the speaker answers now and then to the question, or objection, which the feigned person makes unto him, it is called *Dialogismus*. Or it is,

When as one discussing a thing by himself, as it were talking with another, doth move the question, and make the answer: as,

Hos. 12. 7, 8, 9. Saith the Lord by the Prophet there concerning *Ephraim*; He is a Merchant, the ballances of deceit are in his hands; he loveth to oppresse:

Then follows the fiction of *Ephraims* speech;

Yet, I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me, that were sin.

Then you have the Lords answer to this objection.

And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast, &c.

Here note that care be taken that the speech be suitable to the person feigned, and that it be no otherwise then in probability

the

this example; *Ephraims* speech savours of pride, arrogancy, and self-justification, suitable to the condition this and other Scriptures prove him to be of; if this caution be not observed, this form of speech will seem vain and absurd.

EMPHASIS, ἔμφασις, *efficacia significandi*, the vertue and efficacy of signifying ones mind: derived from ἐμφαίνω, [*emphaino*] *repræsento*, to represent: Or

It is an earnest, vehement, or expresse signification of ones mind.

Emphasis is a figure whereby a tacite vertue and efficacy of signification is given unto words; Or

It is a form of speech which signifieth that which it doth not expresse; the signification whereof is understood either by the manner of pronunciation, or by the nature of the words themselves.

English Examples.

When the signification is to be understood by the pronunciation.

Darest thou presume to praise him? (*i. e.*) Is ignorance fit to commend learning, or folly meet to praise wisdom?

Wilt thou believe a Scot? whereby is signified, not simply a man born in Scotland, but

any other dissembler, after the nature and disposition of that Nation.

Thy looks upon a sudden are become dismal, thy brow dull as Saturns issue, thy lips are hung with black, as if thy tongue were to pronounce some funeral.

He talked with such vehemency of passion, as though his heart would climbe up into his mouth to take his tongues office.

I could wish you were secretary of my thoughts, or that there were a crystal casement in my breast, through which you might espy the inward motions and palpitations of my heart, then would you be certified of the sincerity of my heart in this affirmation.

Scriptural Examples of Emphasis.

Eccles. 10. 20. *Solomon* there uses an excellent emphasis, where he gives us warning that we should not speak or think evill of the king, no not in our bed-chamber; for saith he; A bird of the air shall carry the voyce, and that which hath wings shall tell the matter.

Job 17. 14. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister.

Heb. 12. 24. To the blood of sprinkling, that speaketh better things then that of *Abel*.

Prov. 30. 8, 9. Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, &c.

See Isa. 2. 4. Micah 4. 3. 1 King. 20. 11. Mat. 12. 35.

SYLLOGISMUS, συλλογισμὸς, *Ratiocinatio, collectio quæ ratiocinando fit*; reasoning, a conclusion which is made by reasoning together in argument; derived from συλλογίζομαι, [*Syllogizomai*] *ratiocinatione colligo*, to conclude by reasoning.

A Rhetorical syllogism is also by the Grecians called *Epicheirema*, ἐπιχείρημα, *argumentum, quo aliquid probari, illustrari, & argui potest*: An argument whereby any thing may be proved, illustrated and reasoned.

A Rhetorical *Syllogism* is a form of speech, whereby the speaker amplyfieth a matter by conjecture, that is, by expressing some signs or circumstances of a matter; which circumstances are of three sorts, either going before it, annexed with, or following after it.

1. As to Circumstances going before the matter.

1 Kings 17. 1. As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Here by the great drought, *Elisha* signifies that

That every one may understand, I seek not to balk any thing by silence, or to cloud any thing by words.

5. A note of *Exclamation* or *Admiration*, thus noted——!

Latin Examples.

Ingens, atrox, horridum facinus! quale nec Antiquitas vidit, nec credunt posteri; omnium demū flagitiorum compendium in ferrei hujus seculi faces reservatum.

O miseras hominum mentes! O pectora cæca!

Qualibus in tenebris vitæ, &c!

An English Example.

O endless endeavours! O vainglorious ignorance!

6. A note of *Interrogation* marked thus ——?

Latin Examples.

Et quæ tanta fuit Romam tibi causa videndi?

——Quid non mortalia pectora cogis

Auri sacra fames?

English Examples.

How is my Sun, whose beams are shining bright,
Become the cause of my dark ugly night?
Or how doe I captiv'd in this dark plight,
Bewail the case, and in the cause delight?

7. *Parenthesis*, which signifies interposition, is a sentence shut in with two half Moons (which set aside) the former discourse notwithstanding remains intire and sound: it is thus marked —— ( )

Latin Examples.

Credo equidem (nec vana fides) genus esse deorum.

——Princeps (quia bella minantur
Hostes) militibus urbes præmunit & armis.

An English Example.

Tell me ingenuously (if there be any ingenuity in you) whether, &c.

FINIS.

ERRATA.

Page 3. line 17. read *my*, p. 11. l. 19. for 16. r. 55. p. 18. l. 15. add *it*, p. 20. l. 4. r. *of all his house*, p. 23. l. 11. r. *Job* 32. p. 25. l. 18. r. *Esth.* 1. 13. p. 25. l. 8. r. *led*, p. 28. l. 3. r. *Circe*, p. 39. l. 7. r. *labour going before sweat*, p. 30. l. 13. r. *of*, p. 30. l. 21. r. *and*, p. 38. l. 18. r. Gen. 8. 13. p. 41. l. 31. r. Zech. 5. 3. p. 53. l. 2. r. *fegete*, p. 53. l. 3. *estate*, p. 59. *the Scriptural Examples pertinent to Meiosis in* p. 57. *are misapplyed to Hyperbole*, p. 60. l. 18. r. *indistinct*, marg. p. 69. r. *negatio*, p. 62. l. 21. r. *them*, p. 103. l. 5. r. *ἄνω, ano, sursum*, upwards. p. 115. l. 25. r. *light*, p. 118. l. 14. r. *mark*, p. 121. l. 23. r. *and to the clean*, p. 125. l. 16. r. Prov. 8. 10, 11. p. 130. l. 26. r. *littora*, p. 131. l. 29. r. *Glycerie*, p. 136. l. 15. r. *quicquam*, p. 136. l. 16. r. *cantando*, p. 140. r. *ὀυραvία*, p. 142. l. 4. r. 7. p. 143. l. 9. r. *a shooting out of the voice*, p. 144. l. 13. r. *or lands*, p. 144. l. 26. r. *inconstant*, p. 151. l. 23. r. *I shall choose*, p. 153. l. 26. r. *brought in*, p. 176. l. 6. r. *Thymbre*, p. 179. l. 9. r. *of construction*, p. 180. l. 8. r. *initia*, p. 183. l. 29. r. *Compar*, p. 186. l. 12. r. *accipies*, p. 192. l. 1. r. *of parathesis*, p. 194. l. 14. r. *ne*, p. 195. l. 5. r. *golden*, p. 202. l. 20. r. Psal. 7. 14. p. 204. l. 19. r. 4, 8. p. 205. l. 24. r. 63. 15. p. 221. l. 9. r. *carryed it*, p. 235. l. 16. r. *would*, p. 237. l. 3. r. Gal. 5. 19, 20.